TRAINING YOUNG PEOPLE IN WORSHIP

E. L. SHAVER AND H. T. STOCK

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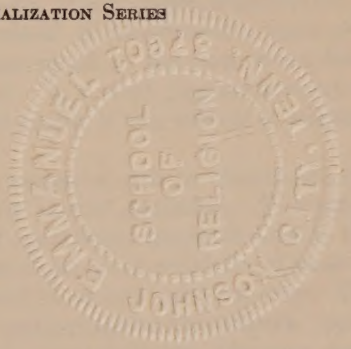
ERWIN L. SHAVER
AND
HARRY T. STOCK

A textbook in the Standard Leadership Training Curriculum outlined and approved by the International Council of Religious Education

SPECIALIZATION SERIES



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EDITOR'S INTRODUCTION

The progress made in religious education in the local church during the past decade will probably stand out as one of the most phenomenal developments of modern church history. During this period the forty-one denominations in the International Council of Religious Education have faced more seriously than ever before the program of Christianity in terms of the religious development of the individual as well as his place in society.

A skilled educational leadership has been discovered. Plans have been laid for an educational procedure comparable to that of the best in the public schools. Thorough-going educational standards are being developed to guide schools in the direction of housing, choice of equipment, organization, administration and supervision. A comprehensive study of the curriculum is being made, based on the most recent discoveries of teaching method. In a word, preparations are well under way for the development of real schools of religion in the local church.

It is evident that the success of such an educational enterprise depends upon a well trained leadership. Thus side by side with the growth of educational standards such as those referred to above, the development of standards of leadership training has gone forward in an ever enlarging way. There are now available three levels of leadership curricula. Special provision is being made increasingly for adequate courses of study covering the entire scope of this work, the so-called original Standard Leadership Curriculum, to which has been added more recently the High School Leadership Curriculum and the Advanced Leadership Curriculum.

Noteworthy in the preparation of leadership training texts

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is the increased emphasis on the development of thoroughgoing skill in teaching secured through carefully supervised practice teaching. Emphasis has also shifted from the study of a given textbook to that of the course of study, the mastery of which may involve reference readings in many textbooks and information gathered through observation and study beyond the limits of the material contained in the textbook used.

The Standard Leadership Curriculum is organized on the basis of subject units of not less than ten lessons each. A minimum of twelve units is necessary to secure the Standard Leadership Diploma. Of the twelve units, nine are required and three are elective. Of the nine required units, six are general units and three are specialization units covering the work of the various departmental age groupings in the church school.

This volume, "Training Young People in Worship," is one of the elective units of the Standard Leadership Training Curriculum.

The textbooks of the Standard Leadership Curriculum are prepared under the supervision of the Editorial and Educational Committee representing the denominations cooperating in the Leadership Training Publishing Association. Only writers especially qualified through educational training and teaching experience are chosen to prepare the textbooks for this course.

For the Leadership Training Publishing Association

EDITORIAL AND EDUCATIONAL COMMITTEE

C. A. HAUSER.

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AUTHORS' INTRODUCTION

THERE can be no doubt as to an awakening interest in worship; the evidences are too numerous. No other factor has had a larger share in this renaissance than religious education. It has been insisting that one element in the growing religious experience is that of emotional quickening, without which any attempt at character development is relatively barren. Worship is, therefore, peculiar to religious education, as contrasted with other types and kinds of education. These must of necessity fall short of those highest ideals discoverable in the felt presence of God.

Youth has always been and is now susceptible to the worship experience. There is nothing in adolescent nature which makes training in worship difficult. On the contrary, everything is in favor of a hearty response to our efforts, if we are minded to develop habits of reverent and thoughtful devotion. The present volume is an endeavor to point out some of the ways in which the leader of young people may make their religious education program more effective on its worship side.

In its organization the book is intended to be more than a reading text. Our present understanding of the nature of the leadership training process demands a course plan which includes not only reading matter but other materials as well. Attention is directed to the "Extra-Class Projects" at the opening of each chapter, purposely so located to emphasize their primal

value; the "Questions for Thought and Discussion" and the "Additional Reading Sources" at the close of each chapter; and the thirty-nine programs which are the sole contents of the three final chapters. It is hoped that training groups will treat the book as the course plan which it is designed to be. Classes so doing will have as their primary purpose the attainment of actual skill in fruitful observation and analysis of worship situations, in planning programs and services and their constituent elements, in developing originality and initiative on the part of their young people and in making adequate preparation for the leadership of worship. The instructor and members of such training classes will therefore pay as much attention to the Extra-Class Projects, the Questions and the Additional Reading as to the argument in the body of the text. In fact, it is expected that the latter will be used as the means to the former, as a body of source materials, not to be recited upon *per se*, but to be brought to bear along with other help upon the solution of one's own problems. These actual needs should be the starting point of all the work of the course; and out of them there should develop definite plans for an adequate worship-training program in one's own situation, as may be seen by a consecutive study of the Extra-Class Projects.

There is one word of caution which needs emphasis in this introduction: *The mere development of a technique of worship cannot of itself produce true worship.* At various places in the discussion different aspects of this temptation are pointed out. It has been upon this rock that many otherwise splendid forms and agen-

cies of worship have been wrecked. But, given a group of purposefully active and thoughtful young people, worship art will wonderfully enrich their activity and their thought. It may, if the leader is skilful, be the means of arousing fruitful activity and of stimulating keen thought; but it must not be allowed to become a substitute for these. The true worshiper uses art in worship to carry on an abundant Christian life, rich in action and thought as well as in emotional attitude.

The authors wish to recognize their indebtedness to a large number of cooperators in the production of this volume — to the individual members of the Leadership Training Publishing Association and to the staff members of its several societies for their many helpful and constructive suggestions, to the persons who furnished copies of worship services for the final chapters, and to the publishers who have generously permitted quotations from their productions.

Boston, Massachusetts
May 1929

Chapter I

THE NATURE AND PURPOSE OF WORSHIP

Extra-Class Projects

1. Ask five leaders of young people to write out a brief definition of worship. Before examining these and before reading the discussion in this first chapter, prepare your own definition. Then, after studying the chapter, examine all the definitions and revise your own statement if you so desire.

2. Previous to reading the chapter discussion, make a list of what you consider to be the several aims or purposes of worship. Following your study of the text, revise your list by addition, elimination or re-statement.

3. Describe briefly the kinds of worship services in which you have observed various types of older persons to be interested. Do the same in the case of young people of the age with which you are working.

4. After you have studied the chapter, on the basis of your experience with worship for young people rate the general situation with regard to the four points discussed in the closing portion. Indicate your judgment by placing a check in the appropriate space to the *left* of the "Undecided" column, if you think the statement at the left is "True" or "Somewhat true," and to the *right* of the "Undecided" column, if you think the statement at the right is "Somewhat true" or "True." If you cannot decide or if you think the situation is half-

way between the two statements, put a check in the "Undecided" column.

	TRUE	SOMEWHAT TRUE	UNDECIDED	SOMEWHAT TRUE	TRUE	
Excessive formalism						Form is used rightly
Emotional intoxication						Genuine sentiment
Esthetic appeal instead of worship						Esthetic appreciation is rightly used
Utilitarian attitude toward worship						Emphasis upon constant communion

Most programs of religious education for young people involve the elements of instruction, worship, service and recreation. These terms correspond to fundamental needs of the individual and of society. No one of these is adequate in itself. They are closely interrelated. The best instruction rests upon or creates the spirit of worship. The most profitable worship results when the participants have a clear understanding of the realities behind the forms. Even recreation and worship have an essential element in common: a full and buoyant "celebration of life." Prayer and adoration, oblivious of the injustices and sorrows of human society, produce asceticism or a shriveled selfish pietism. The Christian's approach to any project demands a worshipful as well as a scientific attitude. In any conception of a rounded life worship must be regarded as being of major significance.

The Meaning of Worship

Certain objectors to the other-worldliness and the insipidity of much of our devotional practice insist that the term "worship" is but the equivalent of "work." He worships who works hard and well. Muscles responsive to the demands of kitchen and community are better than lips which repeat psalms and prayers. But this is not seeing life whole. He works best whose heart is singing. Social passion seldom performs its richest service unless there is a sense of the cooperating companionship of the Divine Father.

Basic to genuine worship is the attitude of appreciation. This is more important than spoken word or posture. The true worshiper is he who is not cynical toward life, or indifferent to the sequence of events, or merely satisfied to "accept the universe," but who maintains the attitude of gladsome and thoughtful appreciation. Though he speak no word, the spirit of worship dwells within his heart. But almost inevitably, the person who possesses a sense of God's presence and goodness will break forth into articulate forms, thus expressing his love and loyalty — inadequate though he knows his words will be. As well expect the rose, full of vitality and health, to keep its perfume and beauty hidden within the bud as to expect the appreciative soul to refrain from audible expression of joy and gratitude.

Keen appreciation should involve also sensitivity to human needs. So it is that in the prayers of historic Christianity, adoration and gratitude are closely allied with humility and supplication. Worship grows out

of, and sharpens, the sense of need. The poetic soul may feel merely the necessity for self-expression. Psalms of adoration, poems of reverent awe, hymns of praise, broken ejaculations of dependence upon God have grown out of this perennial need. We return again and again to the classics of literature, hymnody and of ritual because these outgrowths of the experience of the race satisfy our own need of self-expression.

So too with other recurring desires of humanity. The contrite heart cries out to be shriven of its sins, to be purged of its impurities, to be made worthy of the continuing generosity of a beneficent Father. The baffled intellect reaches out in despair and weariness, seeking light and courage. The defeated combatant refuses to be overwhelmed and asks for that protection and power which he is certain will not be denied. The unsteady of will seeks that divine support which gives assurance. The humanitarian, seeing himself puny in the face of organized greed and crime, begs that heavenly assistance which will hasten the day when "justice" shall "roll down as waters, and righteousness as a mighty stream."

It is clear that this sense of need is balanced by a confidence or a live hope that help is available. Thus worship is built upon a philosophy or faith, or both. The religious person possesses a feeling of dependence upon God. In the case of those unassailed by doubts and those who have not formulated a theology, it is faith: faith resting upon authority, a faith like that of a little child — a calm sense of joy and confidence in the presence of the parent who has never failed as provider or protector.

As our children grow into adolescence we seek to buttress their faith by sound convictions. This development is sometimes gradual; in many cases, there are volcanic incidents. It is with these young people, who are in the process of working out their philosophy of life, that we have the privilege of working. Our duty is two-fold: that of demonstration in life, and that of comradeship in the search for truth.

There are certain elements which all Christians include in their philosophy. The beauty and productivity and the opportunities in the universe are a result of a planning Mind. Not denying the facts of pain and evil, we are convinced that life is good. For every human need there is the possibility of essential fulfilment. Spiritual realities are the supreme facts of our experience. Comradeship of kindred minds has given the deepest meaning to life. The fellowship of the mind of God with the mind of man has been the basis of the world's most significant developments. Some such series of beliefs, gradually realized and formulated, constitutes the philosophical basis for the practice of worship, which remains, nevertheless, a great act of faith.

The heart of our belief concerns personal relationships — between man and man, and man and God. In worship we approach a personal God: not to appease him, or to do required fealty, or to haggle concessions from him. We come with deep admiration, in humble adoration, with silent awe, or with joyful praise. Again we seek him that we may talk with him, or pour out our doubts and ambitions, or that we may listen quietly to his voice. In company with our fellows we join

ourselves anew in loyalty to him, listening for his word of comfort, commendation or instruction. Worship "is our attempt to express ourselves to him in whatever ways we deem possible and appropriate. It seeks to communicate to him our attitudes, to establish intercourse with him, to enter into as direct fellowship with him as we can. The heart of worship is prayer." [1]

Corporate worship, then, is the approach of a group to their God, to whom they have the access of a friend and before whom they yet humble themselves in adoration and devotion. Through tested forms or new-made devices, they express appreciation, their sense of need, their resolution to do his will, and their confidence in him in whom they believe with either a reasoned conviction or an unquestioning faith. From this act of devotion they expect immediate joy or satisfaction. They hope also to derive direction, wisdom, and strength, individually and as a social fellowship, for controlled and purposeful living.

VALUES IN WORSHIP

The spiritual experience of communion with God is in itself an event of inestimable worth. Many young people who have never doubted the existence of God have been perplexed as to how they could find him in the round of the day's activities. To many such, the first manifestation of his reality comes in a period of worship. In successive seasons of praise and prayer, this consciousness of his nearness deepens,

[1] From *Training the Devotional Life*, pages 262–263, by Weigle and Tweedy. Pilgrim Press.

and the satisfaction of friendship increases. This is an experience which needs no justification other than the joy and beauty of it. We do not need to offer a defense of our rich companionship with worthy friends; the joyful reality is an experience as beautiful and fundamental as any that life affords. *The repeated sharing of communion with the Father* is the first basic value to be found in worship.

But every real friendship has its effects upon character. A worthy friend communicates a spiritual resource beyond measurement. It is doubtful whether most of us could live at all consistently with our ideals without the silent help of comrades. That is why Christianity has been so effective in reclaiming sinners: they have fixed their love upon a Divine Friend who has not failed them. They are witnesses both to the restraining influence of a close companionship and to the "expulsive power" of a great affection. Worship is a means by which the soul of God and the soul of man are brought into an abiding relationship — a relationship which brings help for every human need in every type of emergency under all kinds of conditions. This, then, is the second basic value of worship: *it helps to fashion character according to the will of God.*

These two fundamental results of worship have numerous concrete manifestations. It is unnecessary to try to analyze them in detail. The following six specific values, however, are to be desired as outcomes of the worship experience.

(1) Worship helps to create a reverent attitude toward all of life. The person who sees God in church should the more easily find him on the playground.

The revelation which comes through psalm or sermon should bring a new sensitivity to sunsets and to the daily sacrifices of faithful neighbors. The worshiper often goes from the church with a new realization that he is in God's world, that the whole creation is a manifestation of the goodness of God, and that things as well as human beings must be treated reverently. Communion with God should produce goodwill toward men. A wise stewardship of talents and goods should result. A right perspective and a proper sense of values should be a fruitage of public worship.

(2) There is frequently a deepened conviction of social interdependence. Even solitary worship should produce this result: there should be an awakened consciousness of the individual's dependence upon God, of the suppliant's need of divine help, of the Father's dependence upon his children, and of the tie which binds all men together in common limitations and obligations. Much more should corporate worship produce this result. The desires and strivings of the individual are reenforced by the company of worshipers who wait before the same Father and who seek not alone personal power but also succor for the needs of the entire human brotherhood. The souls of mankind are bound together through enterprises of common service, but they are knit together and to the Father likewise through common prayer.

(3) The worshiper often comes from his meditation with a new sense of competence and power. He may have been terribly humbled during the moments of self-examination. His shortcomings and sins may have been revealed in all their starkness. He may have

had so overpowering a sense of shame that he scarcely dared to ask forgiveness. But he has seen the face of God. And the recognition of the divine friendliness has brought new intention. He remembers that Christianity is a "religion of another chance." He knows himself, after all, to be a child of God. He sees anew his own God-like possibilities. He walks with an unaccustomed spiritual erectness, fear and defeat are gone, he goes forth with a fresh supply of moral power. In most cases, the transformation will not be so extreme — the sense of failure will be much less pronounced and the acquisition of spiritual energy much less noticeable. But worship regularly builds up the supply of faith and moral resource in those Christians who open their lives to the spirit of God in public worship.

(4) Prophetic passion has repeatedly been generated through worship. It is a serious mistake to accentuate the emotional appeal so as to induce sudden decisions which will almost certainly weaken in later moments of thoughtfulness. The critical mentality must not be anesthetized during worship. But tremendous decisions still do come out of the times of spiritual communion. Life purposes receive their first direction or their confirmation in seasons of prayer. There are social evils which can be eliminated only through the sacrificial devotion of selfless crusaders, and seasons of worship are times when valiant leaders are recruited. These decisions are self-made, not publicly announced, usually not communicated to another. They are the quiet commitments of honest souls to God's own purposes.

(5) Worship helps the individual to unify his life. Young people are a bundle of conflicting emotions. Many of them have no dominating purpose. They move with the winds that beat against them. Without moments of wisely directed meditation they develop a moral and spiritual shiftlessness. Worship, frequently repeated, helps to center their minds upon the abiding verities, to fix their purposes in right directions, to banish certain things entirely from their lives, to assign subordinate places to interests which do not deserve prominence, and to organize their thought and activities around those ideals which are of first significance.

(6) There is an inner peace which almost certainly accompanies communion with God. Reference is not made to that self-satisfaction which the mere *attendant* upon the church service often has. But the person who has eagerly sought the way of life during the season of worship finds a comforting peace — even though he be nervous and eager and confused as to immediate next steps. He has not discovered the solution for his problems, but he knows that there is one. He sees how far short he falls of meeting his ideals, but he has an assurance of forgiveness and a new resolution. The peace which grows out of genuine worship is not that temporary quietude induced by an opiate; it is the reassuring faith which follows upon a season of fellowship with a matchless Friend.

THE GROWING WORSHIP EXPERIENCE

There is no single way of building a worship service, and there is no single course which the worship experi-

ence takes in the lives of Christians. The way in which an individual comes to the fullness of the experience depends both upon the technique employed in the service and upon his own make-up. There are, however, certain steps which are involved in a complete process.

(1) *A Sense of the Divine Presence.* Worship is not a one-sided subjective experience. It is communion of the human spirit with the divine. The awareness of God, therefore, is basic to genuine worship. This awareness does not always come at the beginning of a service; it is frequently a discovery which comes later in the process.

(2) *An Understanding of Certain Facts.* Worship is not primarily a teaching process, a marshaling or studying of data. But the mind must be active (except in occasional moments of passive meditation), and it must concern itself with such information as forms the content of the service. Through the prayer, the hymns, the Scripture, the talk or the period of silence, certain new ideas should be disclosed, old knowledge should be clarified, or facts should be interpreted. Unless the mind as well as the heart is turned Godward, the service may produce nothing better than an emotional thrill.

(3) *A Lifting and Sharpening of Ideals.* The mood of worship makes it easy for the better side of human nature to come into the ascendency. Because the worshiper is in the purifying presence of God and because he has fixed his mind upon truth, it follows naturally that he will be led to approve the best that he has known, and that he will move to a higher level of idealism than he has previously understood.

(4) *A Moral Determination.* The logical next step is that he shall go beyond an intellectual assent to worthy purposes, that he shall muster his entire personality in a determination to accomplish the highest good. To the "I know" and the "I ought" he adds the "I will."

(5) *Reliance upon the Source of Power.* Once the worshiper has resolved to live beyond his present practice, he reaches out for the God who has been revealed to him, and seeks to appropriate that help which comes from no other source.

(6) *The Application in the Daily Round of Duty and Opportunity.* An experience of worship, really worthy of the name, is not complete when the public meeting is ended. The value of this corporate process depends largely upon the degree to which it extends itself into the details of private and social living. Unless the quality of the inner experience affects the life of home and school and store, the process has stopped short of completion. Although sweeping the floor clean is not the whole of worship, the fullness of worship cannot be attained unless it affects the spirit in which the floor is swept.

(7) *The Practice of Private Devotions.* When the church experience remains to influence the life at school, at home and in the store, the individual almost inevitably finds it natural and necessary to resort to times of spiritual retreat, when in complete composure he may repeat for himself the essential features of the period of corporate worship. It is a continuing process: public worship is a great energizing occasion; the briefer moments of solitary devotion are means of

gaining a much needed inspiration and refreshment; the humdrum moments of everyday life lose their humdrumness and take on a joyful purposiveness to the degree to which the spirit of worship has made itself an integral and abiding part of the Christian's personality.

Present Tendencies in Worship

The revived interest in corporate worship reveals certain tendencies. Each of these trends represents a present-day need and yet all involve possibilities of grave danger.

(1) Protestants show an unprecedented interest in form and ritual. The chief printed reliance has been the responsive readings. This is still central in the new hymnals, but there are at least two significant innovations. One is that special features are breaking up the antiphonal character of readings. There are solo parts, sometimes of a dramatic or symbolic order. Classes in the school read sections in concert, prayers are inserted at various points, moments of silence and special musical numbers are introduced at appropriate times. The responsive reading is thus being broadened into a program of varied character, and sometimes becomes *just* a program — instead of a genuine service of worship. There is also a new emphasis upon the inclusion of extra-Biblical material. Use is made of excerpts from great literature, from current writings.

In church schools and young people's societies printed orders of worship are more and more being substituted for the spontaneous devotional practices. Usually this represents progress. Instead of the rambling prayer,

there is a well-rounded literary production. Instead of hymns selected for no specific reason, those are used which make a contribution to the general theme. There is hope that the old "opening exercises" may disappear entirely, and that these first moments will create an atmosphere of earnestness and reverence in which instruction will prove highly effective.

But ceremony does not of necessity create worship. Copyrighted programs are often artificial. The content of some of the newest creations is as far from the experience of youth as are the liturgies of the middle ages. Half-hearted leadership often makes the so-called worship program a travesty. Cant and insincerity may easily result. Orders of worship are guides, aids, supplements; they may deaden the devotional attitude instead of calling it forth. One does not necessarily worship just because he repeats phrases and listens quietly to noble sentiments. *Leaders who use printed forms must beware of formalism.*

(2) Protestantism has lately emphasized good works more than inner joy. There has been more stress upon the repression of evil impulses than upon the expression of a buoyant soul. The practical emphasis has crowded out the thought of religion as an enjoyment of spiritual fellowship with God.

And yet the other aspect has had its vogue. During the westward migrations the exuberance of religion played an important rôle. The "gospel songs" rang with the note of happiness. In these songs there was not much longing for social justice; there was more interest in mansions in the sky. But religion was an experience to be enjoyed.

One of the modern notes is a re-emphasis upon worship as the practice of the enjoyment of God. It is pointed out that we are to worship not solely for the good that we expect to accomplish — that should follow as a by-product. Worship is its own justification. This emphasis helps to restore our balance. Hymns which are full of social passion should be used in young people's services — but not to the neglect of those which express the joyful experience of the Christian mystic. It is right to talk of the beauty of sunsets and the grandeur of the mountains; but it is a part of Christian worship to celebrate the joy which comes to him whose mind is fixed upon God.

In this emphasis upon inner joy, the sins of the old introspection must be avoided. One must not rejoice that he has truly worshiped just because he is physically rested after half an hour of music; too many saints of the church take a false consolation in the spiritual uplift of the Sunday vesper and then go out to break the back of a competitor or employee. Many an adolescent, joyous in the exuberance of an hour of praise, has neither sharpened his ideals nor increased his power of resistance, but goes immediately into the dark of the night to do that which belies his professed religious experience. Spiritual self-indulgence and an emotional intoxication may result from our soft-cushioned, soft-toned joyful worship as truly as they did from the old-time revivals held in "God's barn." *There is need of a new expression of genuine religious sentiment without any trace of sentimentality.*

(3) There is likewise a new interest in beauty and artistry. We are again drawing upon the creations of

painters, story tellers, poets, and the experts at lighting and decorative effects. Ritual and drama are competing with lectures and exhortations. Harmony and beauty may be trusted to produce awe, solemnity, appreciation. Whether they in themselves can also be expected to produce righteousness and devotion to unpopular causes is doubtful. Some of our beautiful forms, recently offered for use with young people, sacrifice naturalness for ornateness, essential Christianity for costume.

After all, beauty is not religion; religion is more than beauty of form. The service perfectly harmonious may impress the congregation, but it is not necessarily a Christian impression, even though Christian symbols be used. Religion involves ethics as well as beauty. Our forms should be as beautiful as they can be made; but it is possible that when one begins to concentrate upon beauty, the heart of religion may be forgotten. It need not be so, but it frequently is. *In the awakened interest in the esthetic, the Christian leader must beware of artificiality and a misguided enthusiasm over secondary objectives.*

(4) Educators are insisting upon a unified program. The project approach demands that worship be a phase of an integrated purpose, either of a purposeful life or of a specific undertaking. Any particular service of worship, therefore, should bear a relation to a larger project.

But here, too, there is danger of misinterpretation and misapplication of a good idea. It is an error, for example, to maintain that one should worship only when a need or emergency has arisen. We worship best, frequently, in response to a general and perma-

nent rather than to a particular need — the hunger for God, the necessity for self-expression, our sense of fellowship with the Divine Spirit. One of the most useful functions of worship is to reveal needs never felt before. Surely we do not want to think of prayer merely as a means of getting something that we very much desire!

A crass utilitarianism in worship is a dangerous possibility and a common occurrence. All our highest thoughts about God are vitiated if we reduce prayer to a selfish process, if we make it an emergency method, if we praise the Father only after some remarkable experience. The highest worship arises out of a soul which dwells constantly in the presence of God and can no more refrain from praise than one can live without breathing.

Every task which the group undertakes calls for seasons of worship. The devotional service should contribute directly to the major enterprise to which the young people are giving their time and energy; but help for these specific needs comes best to him who has learned to "pray without ceasing." The very meaning of worship is lost unless one maintains throughout all ebbs and flows of experience the open-souled, responsive attitude of appreciation which maintains constant communion with the Great Companion. Worship grows out of needs — general and particular, abiding and sporadic. It is of practical value; it accomplishes great ends; it has high utility. But he who worships only for selfish ends or approaches God only because he is at the "end of his rope" has not yet entered into the fullness of the worship spirit. *Worship will*

entail a certain futility if it is rooted in sheer utilitarianism.

Questions for Thought and Discussion

1. How is worship related to the rest of the program of religious education?
2. How does one's belief in God determine his worship?
3. Give a definition of corporate worship.
4. What do we mean by a "reverent attitude toward all of life"?
5. Does worship make a person humble, or confident, or both?
6. Should a person be discontented or should he have an inner peace after a service of public worship?
7. Describe the way in which a person should gain determination to live a useful life during a period of worship.
8. In what way should the worship experience last on after the service is over?
9. What is the danger of depending too completely upon printed orders of worship?
10. Discuss the importance of beauty in church services.

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Chapter II

THE PSYCHOLOGICAL BASES

Extra-Class Projects

1. Describe one or more instances, other than periods of worship, in which you have felt the presence and attraction of a Higher Power. Also describe one or more instances in which you have observed this same tendency in young people.
2. Write an account of a service engaged in by young people, in which you felt that there was a real desire to worship, but which fell short of its purpose because of ignorance of the laws of worship.
3. After studying the chapter, especially the section headed "Learning to Worship," describe instances of the following, taken from your experience: (a) Young people in "readiness" to worship, with no advantage taken of it; (b) Young people not in "readiness" to worship but forced to go through a service.
4. After studying the materials of the chapter, observe the worship service of a young people's group of the age with which you are working. If it is not possible to do this, review in your mind one which you have recently observed or one which has left a vivid impression upon you. Analyze this service from the standpoint of the theme of this chapter, answering such questions as:

   (a) What was the purpose of the service?
   (b) What attitude or attitudes were being sought?
   (c) What elements in the external situation or environment favored the fulfilment of the purpose?

Were these elements natural to the situation or was their presence planned?

(d) What was there in the organization of the program which contributed to the outcome desired?

(e) What particular contribution did each of the several numbers or elements make?

(f) What part did the leader or leaders play?

(g) Do you think the service accomplished its purpose? Why?

(h) What lessons regarding the psychology of worship as applied to young people were revealed to you?

The act of worship, as well as other manifestations of the religious life, has been studied in the light of psychology with profitable results. It has been discovered that there are laws which govern the expression of various types of worship-response. Of course, these laws have always existed and proof of the fact is found in the practices of every type of worship leader from the earliest history of man's recognition of the existence of a higher Power or Powers. The only difference is that these laws are now seen more clearly. Therefore the more precise methods of their use, made available through psychological science, render possible a greater advance not only in method but in quality as well. Our central problem, in the face of these discoveries of method, is to awaken the desire for the higher forms of worship which should characterize present-day Christianity.

WORSHIP FOUNDED IN INSTINCTIVE TENDENCIES

A study of the psychology of religion from the historical standpoint is fascinating. It shows ever-changing

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forms of worshipful response to the changing situations with which successive generations of worshipers have been confronted. From the response of fear in heart and bodily expression, which was the savage's reaction to the Power behind the earthquake or the volcano, to the response of loving enjoyment manifested by the Christian in the companionship of his Fatherly Spirit is a long story of growth and development. The character of God has become more and more clearly understood. From a vague Mana dwelling in the material objects of nature, through the spirits that survived in animal form, through the gods who took the form of man and his passions as well, through the kingly God with power to rule a single people and possessing varying degrees of ethical character, through the monotheistic God of Amos and Isaiah and Ezekiel, up to the Father God whom Jesus worshiped and whom we worship today — in this steady, undaunted ascent there is abundant proof that "man is incurably religious" and has always worshiped and, so far as we can see, always will.

Even at his worst, these instincts of man have their way. A friend has told me of being hailed by an acquaintance as he was driving along the street in a Western Canada city. Drawing up to the curb, he discovered by the man's speech and actions that he was under the influence of liquor. But he was gazing at the beautiful mountain to the eastward and finally blurted out: "How can a man be mean and greedy and selfish when he looks at that!" "That" was Mt. Rainier, which the Indians long ago named "Tacoma," meaning "The Mountain That Was God."

Worship is primarily an emotional response rather than an ideational or physical one, although these aspects of life do enter in. Various emotions are involved, such as fear, awe, a sense of mystery, dependency, desire for companionship, a consciousness of failure or sin, a desire to nurture or to love, joy, or a feeling of renewed strength. One or more of these may be more prominent according to the nature of the religion one possesses and the situation then existing. The situation which leads to the act of worship is a feeling of incompleteness due to an unsolved problem, lack of moral strength, a sense of unexpressed thanks, or a longing for the sheer enjoyment of communion. When the act of worship is carried out according to the prescribed formula of the worshiper, a state or feeling which is satisfying takes its place and he goes to his tasks with renewed strength and purpose. In a very real sense worship is a re-creating of spirit, a rebirth of ideals, brought about by an approach to God. But the central element in the act and the outcome is an emotional one, which distinguishes it from religion on its ideational and its physical activity sides. It is one way of God's revelation of himself; we *feel* his presence.

Since man's native equipment of emotional responses includes a wide variety of possibilities, we may have a variety of types of worship, some good and some bad, depending upon the point of view, as the history of worship in the race and its manifestation in different individuals both show. But as we understand more clearly the purpose and nature of the Christian religion and set up as desired ideals for the true Christian certain defined attitudes or feelings, we can be con-

fident that it is possible to establish these in the individual and in the group. We can apply the laws of learning and set the conditions which make for worship responses, on a higher and higher level. Our only hindrance is low aim. The laws of human nature's remaking are sufficiently known. We can have a crude and ignoble type of worship or we can have that which lifts us to the "seventh heaven" of Christian idealism.

THE LAWS OF WORSHIP ARE DIVINE

It may be that some will hesitate and question at this point: "Can worship be brought under law?" "What has psychology to do with worship and the revelation of God?" "Isn't this a mechanistic theory of religion?" "Where does the Spirit come in?" To these and similar questions we answer that we should be no more alarmed over the discovery and use of the laws which govern our inner states than over the understanding of the laws by which the physical universe is regulated. A law, after all, is but the statement of how a thing comes to pass; it has nothing in particular to say about the origin of the chain of events or the Power which underlies it. For the Christian it expresses the way in which his God works. More than this, it may be a more marvelous way than that which he knew before. And more important still, it may, if he be far-seeing, open up for him a thousand possibilities of becoming a co-laborer with God, now that he knows His purposes and His ways of bringing things to pass for the universal good and the happiness of all His children.

As I look from the car window, thinking these things, my gaze is turned to one of the most beautiful views imaginable — a single cloud painted by the sun setting behind the mountains in the softest of warm colors with an endless variety of tints. I am no longer thinking of the laws of cause and effect; I am swept with a wave of emotion of mingled admiration, joy, tenderness, and aspiration. This beauty speaks of God; it is one of his many revelations. Nor is it any the less beautiful or less his handiwork because I have an understanding of how the beauty is caused. I am in a mood of what the educator calls appreciation, a feeling state, such as distinguishes worship from other manifestations of religion. I am reminded of those lines of Carruth:

A haze on the far horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild geese sailing high;
And all over upland and lowland,
The charm of the goldenrod —
Some of us call it Autumn,
And others call it God.

The Psychological Function of Worship

From the standpoint of psychology and education, the goal of those who plan services of worship may be defined as that of bringing the worshipers so to appreciate or value an idea that it becomes an *ideal.* Hartshorne expresses it thus: "One of the effects actually experienced or to be desired . . . is the illumination of some central idea in such a way as to bring the individual to a feeling of conviction regarding

its truth or value." [1] Here he indicates the primacy of the emotional or feeling element upon which we have laid emphasis. To make an idea function in conduct, it must be enlarged to provide a complete educative experience. An idea reaches only the intellect; it must in some way be made to stir the emotions and affect the organs of physical activity. Worship, therefore, has as its function the development of an attitude, or emotional act, with regard to the idea, so that it may be more likely to result in conduct. Although this added "feeling of conviction" may not go all the way in guaranteeing action, it nevertheless can provide a powerful "drive" in the desired direction. Therefore in worship we seek various ways of giving an emotional content to the central ideas with which we are concerned as teachers of religion. We are to take them before God for the sake of the added power they will have when shared with him and illumined by the light of his presence and purpose.

We must not forget at this point that, after all, the religious life is a unity. While there may be and must be units of experience which we call study (thinking), service (physical activity), recreation (re-building the body for service and the mind for study) and worship (re-constructing ideals and purposes), nevertheless they must find a unity in the ongoing enterprises which mark the life of an active Christian. Any one of these types or phases of experience, if carried on without regard for the other phases, will defeat its own end. Study will produce the "smart-alec," service will

[1] *Worship in the Sunday School*, page 118, by Hugh Hartshorne. Teachers College.

degenerate into a "fad," recreation will come to be better characterized as "wreck-reation" and worship will be pharisaical mockery. It is only as each of these experiences finds both its origin and its outcome in those of the other types, that it has fruitfulness and makes its contribution to true Christian living. For worship this means that its ultimate meaning is found in the fact that the individual or group is thinking about God's world, is serving in his cause, and finds it a most natural thing to come before his presence for light and strength.

Fundamental Christian Attitudes

Hartshorne lists five "fundamental Christian attitudes . . . that constitute the abiding values of life"; namely, reverence, gratitude, faith, goodwill and loyalty.[1]

1. *Reverence.* While "supposed to be present in every service . . . it needs a more distinct emphasis . . . in order that its practice and forms may be brought to the level of conscious purpose." Feelings of awe, fear, wonder, admiration, tenderness, submission, respect, dependence, love, penitence and regret are the responses to situations of authority, age, superiority, greatness, goodness, heroism, wisdom, law and other forms of social control, mystery and the idea of the presence of God. In addition to the feelings aroused there are acts of respect, obedience, praise, communion

[1] From Hartshorne's *Manual for Training in Worship*, page 4. Scribner's. The following summaries are also quoted from pages 5–9 of this book by permission of the publishers.

and other forms of worship, repentance, new resolves and reparations.

2. *Gratitude.* This attitude "is the tender and joyous emotional response that usually manifests itself in the impulse to repay a kindness." It is shown by feelings of joy, tenderness, obligation and desire to make repayment. Accompanying or following these feelings there may be various expressions of gratefulness in posture, in words and in deeds. The response in these forms is stimulated by actual gifts, services and the general situation in the home, school, church or other circle of life, and by recalling, describing or referring to such gifts or situations, using stories, pictures or other means of stimulus.

3. *Faith.* "Beginning sometimes with surrender to God and absolute reliance upon him, faith passes on into the realization of one's own possible contribution to the purpose of God. . . . It is the spirit of confidence and hope which lies back of creative effort. . . . It lives in the future as memory lives in the past. Yet it lives also in the present, for its genius is to transform possibility — nay, even 'impossibility' — into present and vivid fact."

The responses of faith are feelings of hope, assurance, joy, freedom, aspiration, confidence and trust. Actions which may result are self-control, cheerful endurance, and enterprises toward the ideal undertaken in the joyous spirit. These responses are made to such situations as God, other persons, one's self, natural law, ideals, principles and worthy causes.

4. *Goodwill.* "In its most generalized form, goodwill might be thought of as the universal response of

sympathy and kindliness to the situation, society." Feelings of joy, pity, sorrow, and forgiveness are expressed in response to good fortune, joy, ill fortune, sorrow, bitterness, wrongdoing, illwill, etc., as the case may be with the other person. Acts to be desired and worked for are those of cheerful demeanor, kindness, helpfulness courtesy, respect, generosity, hospitality, and forgiveness.

5. *Loyalty.* "The interest in the self is identified with the interests of the person, group, institution, or cause toward which one is loyal. The sense of ownership or personal possession is strong . . . Loyalty involves also self-surrender . . . The cause now owns the man. He has *devoted*, that is, given himself to it.

"The objects of loyalty in which the religious educator is interested are many; for example, the family, friends, the church, the school, public institutions, Christian ideals of character and conduct, and so on. But the theme 'Loyalty' represents also a review. We have to be faithful not only to the demands of friendship (including the friendship of God), not only to the friendly groups of family, community, and country, and that largest group, the Kingdom of God, but also to all the principles and ideals so far achieved and made conscious, such as Gratitude, Goodwill, Reverence, and Faith."

THE PSYCHOLOGY OF YOUTH

Young people of adolescent age possess the psychological bases for worship of the highest type. Youth is highly emotional. The reason for this is the fact that adolescence is a renaissance or rebirth of life.

Following the period of puberty and the rapid development of the sex powers, which have lain somewhat dormant albeit present in subtle ways, we have what may be considered an upheaval. The life urges, which have been brought under a degree of relative control, seem to be overflowing with new vigor. Every physical power, every search for new ideas, every expression of feeling seems intensified. We might liken the process of change which takes place to the falls of Niagara and the tumultuous rushing of the waters in the gorge, every portion of the current struggling in the narrow channel for its place and a chance to run onward to the wider expanse of the sea. Naturally this divine phenomenon of adolescent rebirth is a time, not only of mental and physical confusion, but of emotional instability. In fact, this instability is so pronounced that the young person often seems to be all emotion. At least, the emotional side of his nature is perhaps more to the fore than at other periods of his life when he has learned the necessity for emotional control.

This very emotional expressiveness, however, is the raw material out of which worship is to be made. In it is the groundwork of the fundamental attitudes we have briefly described. In youth's uncontrolled and effervescent admiration for mighty works, for daring adventures, for dazzling beauty, for manifested power, for fearless forthspeaking and for loyalty to convictions, there are the roots of reverence for God and "the things that belong to God." In the shy and often awkwardly expressed, or even unexpressed, "Thanks," in the quick defense of justice, in the ready offering taken to help a worthy person, in "sticking up for dad

or mother" when others would speak slightingly, and in the insistence upon repaying a "treat" are to be noted the very stuff of which gratitude to an all-loving Father is made. Youth's trust in his "pal," his cocksureness of his own success, his rosy daydreams of himself performing acts of heroism and fame, his utter disregard of pessimistic counsels from "wise" adults, his theorizing as to what kind of world this ought to be, and his uncrushed idealism — all foreshadow the loftier faith in the purposes of God that is to be developed if leaders are awake to the possibilities. As bases for the Kingdom's ruling passion of goodwill everywhere, we have the adolescent's sharing with his school- and team-mates his choicest possessions, his desire for gangs and cliques taking in those of like interests with himself, his suitable or unsuitable birthday or Christmas gifts for members of the family, his hotly expressed hatred of mean acts, his hearty congratulation of the winner in the athletic contest and his pride in the good works of his public-school and church-school class. And in his lesser loyalties — whether shouted on the athletic field, championed in the class meeting, or stoutly defended in the private conversation — to his family name, to his school, to the town in which he lives, to his country, to the friend of the opposite sex, to father's rugged manliness or mother's love, to his church young people's society, to his early political ideas or to some outstanding Lindbergh of the day, we find the foundation stones upon which to build the boundless loyalty to God and his Kingdom which includes them all, puts each in its right relation and gives the supreme motive to life.

It is our task as leaders to help these young friends to express and control these emotions until they are completely integrated in a finely rounded personality and every conflict which may be discovered is dissolved in the development of a single overarching purpose, which Christians speak of as the will of God revealed supremely in Jesus. From scarcely understood, unbridled and dissociated feelings, there must come intelligently controlled and directed attitudes with reference to all the issues of daily life. Low and limited ideals must be raised to the highest level. These are the objectives of worship for youth, viewed from the standpoint of psychology.

LEARNING TO WORSHIP

Psychology not only assures us that these fundamental attitudes which have been set up as the goal of Christian worship are rooted in the instinctive tendencies of every child and youth, but it has made clear the laws of learning whereby the religious educator can transform these tendencies in their crude form into the lofty expression which characterizes worship at its best. These laws are the same for the development of habitual attitudes as for thought and physical action habits.

1. *The Law of Readiness.* This law may be stated as follows: "When neurones are ready to act, exercise results in pleasantness; when unready to act, activity is unpleasant." [1] We have already indicated in this chapter the various "readinesses" which are basic to

[1] Gates, Arthur I. *Psychology for Students of Education*, page 101. Macmillan.

the attitude of worship. The point with which we are concerned here is the necessity on the part of those who are responsible for worship services for taking advantage of every readiness when it is seeking expression or for refraining from forcing worship when the young people, because of conditions without or within, are not ready. In the one case, real and fruitful opportunities are lost; in the other what ought to be worship is formal and meaningless, and the young people are prevented from experiencing the real attitudes of which they are capable. Hence such suggestions as these: avoid every distraction; make every use of the appeals to beauty, quiet, harmony and order; let the leader and his acts of leadership be inconspicuous; do the same with the music director; eliminate business announcements and abrupt transitions in the program; select every element in the program upon the basis of its appeal to the readiness of the higher attitudes, which means avoiding jazz tunes, argumentative addresses, clanging orchestral music, bustling activity popularly known as "pep"; do not have a worship service just because it is customary at a certain time; let it come when the mood of the group makes it timely.

2. *The Law of Exercise.* By this law we mean that habitual worship attitudes are formed by repeated practice. Worship cannot be neglected as an element of religious education. The occasions must be frequent. They must be carefully planned — just as carefully as we plan for instruction or the other elements in the total program of religious experiences. The members of the group must take part and not have adult leaders seek to do their worshiping for

them. They must feel that the service is theirs, which means planning and creative work by the members on prayers, hymns and other elements. Every service should have some form of participation by all present. Young people learn to worship by worshiping and our goal should be ultimate emancipation from adult guidance, although this, of course, is a counsel of perfection. "Practice makes perfect," which in worship means the practice of the presence of God, with the goal of intimate companionship with him in every life activity and situation.

3. *The Law of Effect.* This law, equally important with the two others, is often ignored. By it we are told that the outcome or result in satisfaction or in dissatisfaction determines whether or not we have obtained any real value from the worship experience and are likely to want to worship again. Merely providing that children and youth attend worship services repeatedly and frequently, through some form of pressure or reward, will not make for a habit of worship unless rather quickly there is found in the experience of worship itself a real satisfaction so desirable that worship will be sought regardless of reproof or coaxing. To attempt to secure worship by these means is to lead the child or youth to make the inference that worship itself is unpleasant. It need not be so. All our discussion in this chapter is based upon the fact that worship is a natural experience and eminently satisfying to human life. Let us then plan and conduct worship with due regard to effect, inner as well as outer, upon the worshipers.

We should also bear in mind the fact that the effect which is typical of worship must be secured by an in-

direct rather than a direct appeal. Argumentative addresses, moralizing, distraction of attention from the central idea are to be avoided. Instead the worshiper must draw his own conclusions and make the decisions for himself. He must *appreciate* rather than appraise the situation in cold intellectual terms. This means that opportunity for meditation should be provided, that the higher feelings should be played upon through appeals to beauty, color, harmony and order. The outstanding effect must be a feeling that one has been in the presence of the Highest and found it a most satisfying experience.

Questions for Thought and Discussion

1. What emotions are aroused in the act of worship?
2. What is the main purpose of worship?
3. Explain what is meant when we say that there are certain laws which govern worship.
4. Name some of the chief Christian attitudes.
5. Explain how worship is a very practical matter, closely related to daily living.
6. Do you think that worship is a natural experience for young people?
7. How important are the emotions in all of our lives?
8. Explain why the law of readiness makes it necessary that the details of worship be carefully planned.
9. Why does the law of practice make it necessary that young people share in the leadership of worship?
10. Why is it not enough to insist upon loyalty to the services of worship, whether they are satisfying experiences or not?

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(See also list at close of preceding chapter.)

Chapter III

THE WORSHIP PROGRAM OF YOUNG PEOPLE

Extra-Class Projects

Make a careful study and analysis of the worship situation in your church as it affects the young people, somewhat as follows:

1. Describe such points in the general church situation as may bear upon the young people's worship.
2. Describe the total program of worship in which the young people engage, including the various agencies at work (Sunday morning session of the church school, evening meeting of the young people's society, club and other midweek meetings, etc.), the worship services held in connection with each, their general nature and whatever other items will help to give an accurate picture of what is being done.
3. Point out the defects and weaknesses of this total program and its various parts, as you see them, and state their causes as accurately as you can.
4. Also show the points of excellence and the factors in the situation favorable to improvement.

Young people worship easily and with a sense of reality, but they frequently confess their inability to share heartily in the stated worship programs of the church. It is often with keen disappointment that they return from religious assemblies asserting that the

worship features were unattractive, unreal, confusing, or boresome. Their feeling after God had scant satisfaction. No point or power was given to their high and holy aspirations. After frequent repetition of this dissatisfying experience they ask, — "How can we have a vision of God?" "How can we realize God's presence?" "Why is it that it is easier to find God by the lake-side than in the church?" Two facts help to explain this common condition.

THE CHURCH'S SERVICE OF WORSHIP

Emphasis has usually been placed upon the Sunday morning church service as the central worship occasion. The ideas of worship possessed by the younger generation have their source in these adult gatherings. This will be less true of future generations, for young people are learning to worship in their own departments, societies and clubs.

Beautiful though many of our church services are, deeply religious though they be, they are prepared almost entirely from an adult viewpoint and are intended mainly for an adult congregation. Young people are impressed and helped by the music and by numerous other high moments, but they are troubled because so large a part of the program has no meaning for either head or heart. There seems to them to be much of unreality in it. The prayers are full of ideas and terms which either perplex or lose the attention of adolescents. The sermon often adds to the confusion. In no spirit of malicious criticism loyal young people ask, "Why do the sermons deal with subjects which we do not and cannot understand?"

Training in Appreciation

"But," it is truly objected, "a Christian should be able to worship under all circumstances, in all environments, even though the prevailing forms and language be strange and difficult." But young people have not been taught to respond to those stimuli which produce memories, hopes, and worshipful expressions among the middle-aged. Moreover, the home and the church have done almost nothing to develop the appreciative, esthetic and devotional spirit of growing youth. This, then, is the second factor which accounts for the paucity of worship among adolescents.

Such understanding will be greatly helped by regular attendance upon high-grade programs of public worship, particularly if the pastor will plan them so that the eager minds and hearts of youth will find a cumulative satisfaction. It will come more quickly and surely if they are given responsibility for preparing and sharing in worship arranged for their own age group. It is doubtful, however, whether genuine appreciation will come until they have participated in some project which will bring them to a knowledge of the historical and philosophical aspects of the elements of worship, and which will initiate them into the values which Christians of all the centuries have experienced. Every church school should include in its curriculum at least a quarter's study on the why and how of worship.

Young People's Groups at Worship

Almost every meeting of the class, department, society, or club presents an opportunity for some train-

ing in worship. The worship programs of the young people's group may be classified under the following five heads:

1. *The Regular Sunday Program* in the department or society. The ideal is for each of the departments of the young people's division to have a fifteen or twenty minute program of worship at each of its major sessions. If this is impossible the worship of the seniors and young people may be combined, or the members of the entire division may worship together. If it seems necessary for the whole school to meet together, classes or committees of young people should take turns in leading the worship.

There should be a distinct worship period during the evening session of the department, society, league, or club. Of an hour's service about twenty minutes should be used for worship. There are exceptions to this general rule. In some places worship has been so large and significant an element of the morning meeting that it seems better not to attempt a duplication in the evening, especially if this second service is likely to be very inferior. Even in such a situation it is unwise to dispense with worship entirely. A brief session of praise and prayer forms the best possible introduction to the discussion program.

It is wise to conclude the teaching session and the evening discussion period with a five-minute service of song and prayer, the keynote of which may be aspiration, resolution, or gratitude.

2. *Worship Programs in Connection with Special Activities.* Secular organizations recognize the value of rituals and solemn exercises on the occasion of special

commemorations and upon the beginning and completion of an important project. It is much more appropriate for church organizations to make use of worship forms upon such occasions, for all that is done by such bodies should represent a cooperation of Christians with their God.

In the course of the regular church year there are numerous opportunities for the use of dedicatory or aspirational rituals. Great pains should be taken to build these services beautifully. But ornateness and dignity must not be secured at a sacrifice of naturalness and deep religious sincerity. Among young people, particularly, excessive emotionalism should be avoided. Pious sentimentality is not worship. The mind must be appealed to throughout; reason must never abdicate.

The following are some occasions upon which it is possible to construct fruitful worship programs: the reception of new members, the installation of officers, entering upon a financial campaign, the appointment of special committees charged with specific tasks, the commissioning of delegates to summer conferences or conventions or institutes, hearing the reports of members who have attended such gatherings, graduation of members from one department to another, a farewell to members who are going away to college or who are leaving the community, the dedication of new quarters or hymnals or pictures, the inauguration of some special series of studies, the completion of a quarter's study, undertaking a project of community betterment, sending a gift to a mission field, revising the constitution.

Some of these may become annual features which will be cherished and anticipated with genuine enthusi-

asm. The ritual or worship program, in such a case, will be a process of growth. It will, in the first instance, be the result of studied effort upon the part of a responsible committee. Its first public use will show some of its imperfections as well as its positive values. All suggestions regarding omissions, additions and alterations will be considered by the committee in charge of the second year's program. After the process of emendation has been carried out for three or four years, the group may decide that it has a program which possesses permanent worth. It will then become one service in that department's Book of Worship. It may easily lose its significance for a new generation unless the beauty of the order is maintained, and an occasional explanation of its history and meaning is given. If the service does become meaningless or formal, the young people should be invited to construct a new worship program which meets the needs of the new day. No department or society should be without a large and beautiful scrapbook, in which the various editions of all such programs are pasted.

3. *Worship as the Sole or Major Program Element.* The heavy mortality in young people's organizations is due more to monotony and lack of variety than to any other single cause. A single-tracked procedure, no matter how valuable it may be, almost surely entails waning interest. There is no law which demands that the morning session shall always follow a set pattern: twenty minutes of worship and thirty or forty minutes of teaching, both worship and teaching to use the same methodology of the Sunday before and of the hundred Sundays before that. The evening meetings have be-

come sadly stereotyped—*always* discussion or testimony or an outside speaker. Variety is not only a means of compelling interest. It is absolutely necessary to effective education; for real education adapts its program to immediate situations, moods, environments and needs.

Especially in the evening hour where less rigidity of procedure is expected, there is frequent opportunity for the development of longer programs of worship which may accomplish more for the spiritual life than any amount of debate or exhortation. An hour is none too long. The following are only a few types of worship features which may form the main items of young people's meetings: reading together a great story or play, singing Christmas carols or Negro spirituals or patriotic hymns of various nations, dramatizing Bible stories or missionary incidents or historical episodes, a communion service for young people only, the annual or quarterly signing of a covenant or pledge, the reading or reciting of favorite poems, a "nature evening," the devotional use of pictures, a vesper service.

By planning ahead three or four months it is possible to arrange a monthly worship feature which follows the special emphases of the seasons. The following are some of the more common observances: a New Year's Eve business and worship meeting, Christmas, Thanksgiving, Old Home Week, a denominational anniversary (Forefathers' Day, the birth of John Wesley), Good Will Sunday, Interracial Sunday, Father and Son Week, Mother and Daughter Week, Easter, Palm Sunday, the birthdays of national and international heroes, Armistice Sunday, Memorial Day, Commencement Week, Labor Day, Rally Day.

A dominating note of some of these programs will be informality. This is not synonymous with lack of preparation. On the contrary, successful informal meetings usually require detailed advance planning. The Christmas program for young people may be taken as an illustration. Discussion meetings are much less effective at Christmas than is the simple family type of musical program. Seat the members on the floor around a fireplace, either in the church or in a home. Christmas carols may be sung, poems may be recited, appropriate stories may be read or told. A great deal of thought and time will be spent in arranging the setting, in selecting the right stories, in assigning parts to capable leaders, and in making sure that the meeting moves impressively toward a climax.

4. *Spontaneous Worship Periods which Result from Some Felt Need.* Planned worship aims to bring the worshiper into a harmonious relationship with God, to give audible expression to deep desires and lofty resolution, to condition the mind so that it will seek truth honestly and fearlessly and reverently, to avoid disturbing and harmful activities, and to produce and release power for righteous creative living. It is one attempted answer to human need. But in individual and group life moments of crucial need occur which cannot be forecast. We are overwhelmed by the gorgeous heavens, suddenly and momentarily. We are upon the steepest grades in the road without warning. A sentence read, a solo sung, a report brought into the meeting — and God has shown his face in revealing clearness. Conflicting opinions sincerely debated, a moment approaching when feelings will be hurt or in

which there will be sympathetic understanding of conflicting viewpoints — it is a moment for quiet prayer or silent meditation.

A group of young people are studying together the life of Jesus. He has always seemed to them so much set apart that no kinship existed between the vexing problems of high-school days and his spotless life in Palestine. But now the wilderness temptations seem so real, so familiar, so powerful. "Why, he had to face the same problems that we do!" God has drawn aside a curtain! There is now available an example and a power they had never known. The exclamation on the part of the adolescent is itself worship. The wise leader will pause for quiet thought and gratitude, and will probably conclude with a sentence or two of audible prayer.

There are times like these which bring to us our highest moments of worship. An hour later will not do. It is part of the duty of the religious educator to lead youth into a proper appreciation and a helpful appropriation of such moments. The best that all of our training in worship can do is to enable young people thus to go through life with eyes open to heaven, to "pray without ceasing." Surely those persons are mistaken who insist that we shall worship only when a crisis has arisen or when we have reached a pinnacle of achievement. Worship should help us to avoid many crises and it should produce power for certain achievement. But how serious is our error if we would be done with worship in twenty minutes, if we would confine it within set times or forms, if we would bolt our souls against the spirit of God who sings to us and

counsels us in hours set aside for argument, play or study.

5. *Brief Worship in Connection with So-called Secular Activities.* Many leaders object to the perfunctory offering of prayer at committee meetings. The argument against it is that it accomplishes so little for any one, that it has neither devotional nor esthetic value, that it becomes a travesty upon worship, and that it is usually done from a sense of duty. The argument for it is that we are met to do God's work, and that these first moments should be used to strengthen our fellowship with God, both that we may enjoy his comradeship and that we may more easily accomplish his will.

This fellowship cannot be consummated by words. A response to the divine desire does not automatically follow the invocation. The fault is not in the tradition but in those who give leadership to the current practice. The custom should be maintained. Formal prayer should give way to genuine worship. It may consist largely of silence. It may involve a concise statement of problems to be faced with a humble dedication to the task of the hour. The main necessity is that the leader shall have spent several times five minutes in planning the five-minute program.

ESSENTIAL CHARACTERISTICS

Within different communions and among different temperaments there will be wide variety in worship forms and practices. Some persons are served best by following a limited number of fixed programs which

are repeated, in their essential features, week after week. Others will be benefited most by the creation of new programs each week, there being no fixed sequence for the various elements which go into each order of worship. Upon some a brief beautiful service leaves the best impression; others prefer a longer period of praise and prayer. In worship, as in other aspects of the religious education program, this fundamental principle should be followed: pursue for your particular group that policy which best meets their specific needs, both immediate and future.

The following characteristics are essential to worship programs in almost every local situation. Their application is a matter for local study.

1. *Reality.* Unless the young people experience those feelings which correspond to the words of the hymns, prayers, responsive services and dedications, the whole program will be worse than meaningless for them. It will be training in cant and hypocrisy and will eventually lead the earnest-minded to revolt, indifference, or a worried search for genuineness elsewhere. The marks of unreality include: copious use of the "language of Zion," verbosity, a stilted style, the pious or tearful or shrieking or thundering voice, an ornate or oratorical form which specializes in adjectives and is deficient in ideas, wild ejaculatory invocations and petitions, a false and groveling humility. Reality may be tested by such questions as: does the service immediately secure the natural and intelligent response of youth? does it build upon their present experience and represent their needs and attitudes? has it those universal elements which make it a genuine act of fellowship with God

upon the part of the group? is it individual and personal to the degree that each soul has a definite private satisfaction? An essential test of this reality is the spontaneity with which youth enter into the service.

It is not enough that the program be real to the person who has created it. Many orders prepared by adults express the longings of humble Christians of ripe intelligence and mature experience — longings which we may well desire for our youth. But these longings can be appreciated only through a progressively widening activity and a growing inner life. To try to force an adult type of worship upon adolescents almost surely creates a sense of unreality, unless there be a continuing instruction as to the meaning of it all.

2. *A Religious Character.* Worship establishes the group in fellowship with God and with the wider reaches of the human family. A certain type of devotional meeting seeks to produce a communion between God and the worshiping company to the almost complete exclusion of other human beings. There is also another tendency to build orders of worship which are wholly ethical or social. One cannot be well disposed toward his neighbor without being somewhat religious, but the slightest acquaintance with religious characters demonstrates that this is not the whole of religion. Religion always involves God just as it must always involve our fellow men. Worship must be concerned in revealing God, in making his will more evident, and in disposing the worshiper to a lasting devotion to this will. Success is not determined by the number of times that God's name is uttered or by the frequency with which one bends in an attitude of servility. But

throughout the service there must be the recognition that God is the giver of every good gift, that we are his children, and that it is his kingdom which we must seek to build.

3. *A Christian Character.* There is a gospel. Despite sectarian divisions we are united in placing Jesus at the center of the picture. In no restrictive spirit we insist that our worship shall be Christian. We are not now concerned with perfumed atmospheres in which we summon mythical sprites and demi-gods. Our symbolism must have to do with Christianity and not with Indian rites or folk lore. It is a real God whom we would serve, and we know him best in Jesus Christ. For a sense of God's presence and for songs of gratitude we return repeatedly to the Psalter, and we need the singers and poets of today also; but for goals, guidance and courage along the way we turn to the comrade Christ. Unless he stands before us, talks with us, and shares our worship, we leave our young people poor.

4. *Unity.* Twenty minutes is short enough time in which to make a single empowering impression. The sad fact is that the majority of our devotional sessions have no single aim except the general one of invoking the blessing of God. The first question should always be, "Specifically, what shall be our aim in arranging this service?" The answer will necessitate the choice of a theme. Everything that goes into the service should be consonant with that theme. There should be a valid reason for every hymn and each spoken sentence. Announcements should be rigidly barred. Beautiful sentiments and pretty tunes must be ruled out unless they

aid in accomplishing the definite aim of the worship period. Integrity, unity, is a first requirement.

5. *Climax.* The arrangement of the elements of worship is as important as the right selection of hymns, Scripture and prayer. The laws of rhetoric hold good here: to unity and coherence must be added emphasis or force. This does not mean that there must always be a "grand Italian finish," that every session must have its thrilling emotional points. To strive regularly for such an effect is to produce artificiality or sentimentalism. But, whether the service is brief or long, there should be a steady development of thought, a cumulative spiritual result; otherwise there will be listlessness. More services are spoiled by careless use of material than by meagerness of content.

6. *Dignity.* Our God is not a somber God. We may worship in care-free play as well as in perspiring labor. Hymns of happiness are as acceptable as hymns of humility. But the worship session is a season for dignified behavior, just as an evening reception is a time for polite social conduct. All tomfoolery, freakishness, comic antics, vaudeville stunts, careless speech, and cheap music should be kept out of the period devoted to worship. Let worship be carried on decently and in order. Develop such a spirit of joyful reverence that a generation of youth will grow up naturally into a nice sense of the fitness of things. But it should be remembered that dignity is not synonymous with somberness or funereal piety.

7. *Beauty.* One of the high values of the forms of the liturgical churches is that they add beauty to the inherent worth of prayer and praise. When young

people conduct their own worship, unaided and untrained by competent adults, many crudities show themselves. Prayers are in language not so different from street speech. Extemporaneous services and others which are original with youth are not finished, in the literary sense. Their genuineness makes up for other defects. At the same time it is the duty of religious educators to increase the understanding of adolescents so that prayers grow more beautiful and that the entire conduct of worship is free from gross unpleasantnesses. The unattractive surroundings under which so large a part of our Protestant young people have had to live their church life have left them very deficient in their appreciation of the beautiful and have not encouraged esthetic creativity. One of the difficult, but necessary, duties of Protestantism is to train the growing generation to worship the Lord in the beauty of holiness.

8. *Intelligibility.* Emphasis has already been placed upon the necessity of worship forms and expressions that are intelligible to adolescents. Only three additional comments need be made at this point. The first is that there is also danger of reducing the content to a juvenile level, and thus alienating interest immediately. A second observation is that many adult forms are not so useless for young people as some imagine. Young people, like their elders, repeat phrases and sing hymns while their minds are daydreaming, and consequently understand little of the content. Better preparation by way of creating a thoughtful atmosphere would enable many young people to join adults in intelligent worship. A third suggestion is that it is pos-

sible to be too finicky about words and ideas. If our worship were to be entirely free of adult terminology, our young people would stagnate or their appreciation would increase very slowly. An aim of all religious education is to acquaint us constantly with new areas of thought and experience. What we read or see or hear frequently, if our senses are alert, we shall grow gradually to comprehend.

9. *Conciseness.* Most young leaders are fearful that they will not be able to take up the time allotted them. As often as not, they use much more time than is proper. Worship services have a tendency to "string out" five or ten minutes too long. This is not only careless — it is ruinous. Young people seldom pray as long as the proverbial deacon at the Wednesday night prayer meeting, but many of them develop wordiness very early in their teens. The only safeguard is thorough preparation, with definite time limits, and with encouragement to beginners to write out the actual words to be used. Impressiveness, genuineness and climax depend upon conciseness.

Questions for Thought and Discussion

1. To what extent are young people to get help from the morning "preaching service"?
2. What responsibility has the home in preparing young people to appreciate public worship?
3. Name six occasions upon which it is well to have specially planned features of worship.
4. How much value is there in having a scrapbook of worship materials for young people?
5. Indicate how the leader may make use of spontaneous periods of worship.

6. How much value is there in an act of worship in connection with a business meeting?
7. How can leaders help to make the spirit of worship "real" to young people?
8. Why is it important to have a specific aim for each service of worship?
9. To what extent should young people be able to understand everything that is included in the service?
10. How can we plan our services so that they will hold the interest of young people throughout?

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Chapter IV

CHOOSING AND USING THEMES

Extra-Class Project

After a careful study of the specific suggestions and principles given in this chapter, outline a year's program of worship for your young people. This program should grow naturally out of the analysis of the situation suggested as an extra-class project in connection with the preceding chapter. Divide the year into such units as you think advisable (quarters, months, seasonal interests, projects or combinations of these). In connection with each unit give the themes and general nature of the various worship services which you think should be carried on. Also state in connection with each unit (and in connection with each constituent program, if you so desire) the reasons for the type of program suggested, how it is related to other activities of the group, what you hope will be the outcomes, etc.

Usually the theme of the worship period should bear some relation to the instruction or discussion session, but each should be a unit in itself. As careful preparation needs to be made for one as for the other. In planning for the worship of a given Sunday it is important that consideration be given to the programs of the preceding Sundays and to the proposed plans for succeeding weeks.

Current Practices

There are several current practices in the discovery and development of worship themes, each of which has

some utility for young people's departments or societies.

1. *Dependence upon Responsive Services.* Most leaders who make any pretense of following worship forms rely upon the responsive readings in the hymnals. Such a practice has its inadequacies. The good church hymnals include careful selections of Scripture, but they do not provide the wider variety of material needed. Very few hymnals are constructed with the young people definitely in mind; consequently both themes and contents seem to the uninstructed to present little contact with youthful longings or needs. There are seldom more than a dozen or fifteen services included, several of which are specialized for seasonal use, and most groups prefer not to use the same material so frequently.

Every church should own hymnals containing good responsive readings. It will be wise to draw upon these collections frequently; but they should be considered either as basic outlines to be expanded and adapted, or as source materials which contribute to the chosen theme. Often the themes of these printed forms are general rather than specific; they may suggest the emphasis for a month, the themes for the particular Sundays to be subdivisions or applications of the covering subject.

2. *Following Denominational Programs.* Most of our local churches are units in a wider fellowship called a communion or denomination. These national bodies aim to increase the effectiveness of the local churches and to unite the entire constituency behind significant world enterprises which would be impossible without efficient organization. Every young people's agency

within the local church is a functioning part of the church itself. Its chief institutional loyalty is to the church. Just as the local church is expected to carry its share of the communion's program, so the young people's agency has its corresponding obligation. Its work should be planned in harmony with that of the local church, and that of the local church in turn should be consistent with the program of the wider fellowship. This all depends, of course, upon the ability of the local membership to give intellectual assent to the programs projected by these larger bodies.

There has been a growing eagerness on the part of church boards to fulfill their whole duty to the constituent local churches. Whereas thousands of classes and departments were once almost helpless so far as constructive worship programs were concerned, the denominational headquarters now furnish selected worship themes and sometimes supply printed helps for the weekly sessions.

Almost every group needs such help. All such suggestions should be regarded as help and not as a substitute for local initiative. To accept *in toto*, without adaptation, the set schemes issued from denominational headquarters is to commit a serious fault. It is almost as bad a policy as that which ignores the material prepared by national agencies. It is manifestly impossible for any group of specialists to issue sets of programs which will meet equally well the needs of all young people's groups the country over. At the same time, it should be apparent that well-trained national leaders are able to make invaluable contributions which no local leader can afford to ignore.

Today, missionary education is engaged in a large undertaking — one which seeks to give a better perspective and a saner sense of values than the merely promotional machinery produced. It is hoped to grow a generation of young people who understand the general policies and some of the detailed plans of the missionary program; who seek to discover its accomplishments, needs, inadequacies, mistakes and necessary next steps; who discuss frankly the extent and location of their responsibility; who determine the degree of their participation and maintain some direct contact with the object of their efforts; and who regard the giving of money as a subsidiary though important phase of the continuing process of missionary education. In this new approach to world service, worship plays a central part. Inasmuch as local initiative is basic to the whole plan, it is essential that the worship programs grow out of local thought and planning; but the available objects of study and service are to be discovered through correspondence with church boards.

3. *Use of Program Elements Provided by Undenominational, Interdenominational or Community Agencies.* More often than not young people's organizations are affiliated with national bodies, many of these being undenominational or interdenominational. Most of these have an honorable history and all of them provide program elements that are worthy of local consideration. There are several new societies, fraternities and clubs which are bidding for national favor, their special emphasis being ritualistic — the service and instructional features being secondary. Young people find these formal orders of worship attractive and helpful,

and so the spread of these new organizations has been fairly rapid.

It is important to remember that no liturgy will guarantee permanent success, nor can worship or ritual alone provide an adaquate religious education. There is real danger that those who rely upon forms furnished by national bodies will be over-proud of a seeming success which will almost certainly collapse in time, unless the worship becomes a component element of an integrated program involving work and study.

A second fact to be noted is that the tendency of overhead agencies is to become organization-centered, and their programs very easily become stereotyped. With their expansion comes the temptation (and perhaps the necessity) to build a strong central organization which must be supported financially, which must justify such financial backing by a constant increase in membership; the agency itself thus becomes too much an end in itself. Promotion gradually supersedes the educational emphasis. Those measures which made a strong appeal at the first are held to tenaciously, even though a more progressive program is required for the new day. Variety and local initiative are less and less encouraged; it seems important that local groups shall be kept "regular"; it is honestly felt that experts employed at headquarters know best what loyal adherents of the organization need. Free spirits subject such a policy to severe criticism and the central organization is put on the defensive. This naturally results in an even greater insistence upon organizational loyalty and regularity. Eventually much of the program smacks of this defensive aspect; and instruction, wor-

ship and service plans contain far too many elements of organizational propaganda.

Regardless of what the local affiliation may be, it is wise to be informed as to the materials issued by the International Council of Religious Education, the Federal Council of Churches, the International Society of Christian Endeavor, the Young Men's Christian Association, the Young Women's Christian Association, the Boy Scouts, and similar agencies that work among young people. Much of their program material can be used with as great profit by those who are not members as by those who are.

There are also the community agencies, such as local Councils of Religious Education, Young People's Councils, Christian Endeavor Unions, etc. Excellent programs of activity are carried on through such bodies, into which are woven appropriate worship features. The most inclusive type of community federation or fellowship is strongly to be encouraged. A program of union activities may be outlined, certain phases to be undertaken by constituent groups, other phases to be carried out by the total fellowship. In connection with every important enterprise there will be need for thoughtful worship. The following are a few of the activities which may be adapted to almost any local situation:

A fall rally program, providing a month of constructive activities.

A Thanksgiving project may be undertaken, which will involve an investigation to discover what people in the community are needy and unhappy, the development of plans whereby cheer and friendli-

ness may be brought into their lives, and a division of the responsibility among the several church groups. In addition to the worship which will naturally accompany the various steps in the project, it may be wise to plan special song services at a hospital, charitable institution, or at the homes of shut-ins.

On the Sunday before Christmas each church may have its own nativity worship. On Christmas Eve all the Christian young people may unite in singing Christmas carols, stopping particularly at the homes of those who are aged or ill (unless they are so sick that the music would bother them), and concluding with a service at a community Christmas tree in some central outdoor spot.

On New Year's Eve each church may hold its own service of fellowship. At eleven o'clock the young people of all the churches may gather at one of the central churches for an hour of joyful worship and dedication.

February is a month of birthdays and anniversaries. Several of our national and international heroes may be honored at a great union meeting by pageants, dramatizations, or original rituals. Their writings may be drawn upon for the worship programs.

Community plans for the observance of Lent may include: an outline of daily readings and plans for personal prayer and meditation, arrangements for special study classes in each of the churches, a quiet campaign for church membership, and a great culminating service of worship.

The summer offers unusual chances for union meetings, joint activities, vesper services, outdoor worship occasions. Some of the best work may be done during this period which is too often regarded as a time of complete vacation and inactivity.

4. *Planning a Series of Monthly Worship Themes.* Worship which is to be cumulative in its power must be built upon a foundation thoughtfully designed and constructed. Too often we count our devotional periods successful when we have produced happy or solemn responses. These very quickly wear away, although they leave some residuum in character. It is important that each session shall contribute to a general purpose that runs throughout the whole religious education program, and it is also desirable that it fit into a more definite and immediate plan. At the beginning of a year or a term the leaders should ask themselves: "What is it that our program of religious education is attempting to accomplish? What are the attitudes which worship should seek to cultivate? What are the character traits which we want to establish or reinforce?" Having found an answer to these queries we may set to work ordering our worship structure for the season.

Proceeding upon this basis, both national and local groups are outlining their programs a year in advance, usually selecting a general emphasis for a quarter or a month, and making each week's worship a subdivision of the larger theme. Sometimes the year's program will center around a dozen of the Christian virtues, or the twelve major themes may be related to the cardinal beliefs of the church. Again, the emphases may tie up closely with the church as a functioning agency, giving attention to its efforts in the fields of education, evangelism, social service, etc. In almost every scheme some attention is given to the seasonal interests.

This plan will bear fruit if enough instruction accom-

panies it and if the leadership is equipped to conduct the sessions effectively, but it should be remembered that young people are not made virtuous or religious or intelligent by any automatic process. Too much should not be expected from printing the words "courage," "self-sacrifice," "loyalty" at the top of a three-month worship series. Even the best leadership is somewhat impotent unless a challenging opportunity is given to carry over this emotional impression into conduct. That is the reason that there is great wisdom in arranging service activities which have a close relation to the theme of discussion and worship, or of beginning the other way round: undertaking a worth-while project which will include instruction and worship as two of its component elements.

Still it should not be thought that worship alone does not direct and restrain human action. Lives are constantly being shaped and changed during quiet periods of prayer. This being true it is important that the technique of our regular Sunday services should be as perfect as possible. Repetition is a factor which helps at this point. Each Sunday during the series the leader may call brief attention to the dominant notes of the previous sessions. A single biographical character, story, or incident may be used as the basis for the brief talks; the total result will probably be greater than if four different characters or stories are used during the month. The same Scripture selection may be read each week, the several expositions dealing with different parts of the selected passage. Each of the services in the series may be opened with the same call to worship or invocation, or it may close with the same

prayer, or the same order may be followed — this order to be changed when another month's series is begun. A favorite plan is to have a "hymn for the month" which is used each week. This becomes more effective if on one Sunday the story of how it happened to be written is told, or if a brief sketch of the author or composer is given.

The following themes,[1] with their subdivisions, are typical of worship programs arranged on the monthly basis and representing several types of emphases:

January: Loyalty
(Jesus as an example of Loyalty; Our Loyalty to Jesus as Expressed in Personal Ideals; Our Loyalty to Jesus as Expressed in Christian Living; Our Loyalty to Jesus as Expressed in Christian Service; Our Loyalty to Jesus as Expressed in World Brotherhood.)

February: Truth
(Truth in God's Word; Truth in the Lives and Works of Men; Truth in God's World; Truth in Our Own Daily Living.)

March: Sacrifice
(Love, the Motive of Sacrifice; Obedience, the Essence of Sacrifice; Service, the Expression of Sacrifice; Abundant Life, the Reward of Sacrifice.)

April: Hope
(Hope of Immortality; Hope of Justice and Brotherhood; Hope of Universal Peace; Youth, the Hope of the World.)

[1] Detailed programs for these themes may be found in *The International Journal of Religious Education*, December 1925 through June 1926.

May: Love
(The Wonder of the Love of God; The Man of Love; The Test of Love; The Challenge of Love; Songs of Love.)

June: Stewardship
(Our Debt to God; Our Possessions; Our Talents; Our Life Work.)

July: Patriotism
(Appreciation of the Past; Service of the Present; Building a New Earth; The Brotherhood of Man.)

5. *Correlating Worship with the Study or Discussion Theme.* There is increasing dissatisfaction with our piecemeal types of church work. Denominations and educational specialists are studying the problem of developing an adequate unified program for young people. Wherever progress has been made there has been a single interest, around which study, service and worship have been arranged for a given period. In building such a program the usual procedure is to begin with something to do or something to study. Inasmuch as the prevailing idea has been that a curriculum consists largely of content material, of courses to be completed and of topics to be discussed, the first step in correlation has been to adapt the worship themes to the lessons in the quarterly or to the topics prepared for Sunday evening discussion.

This represents an advance over the process described in the preceding section. An hour is all too short to be divided between two themes, at least as a regular policy. If the worship has any value whatever it should make easier a quick and thorough understanding of the morning lesson. This is particularly true where graded or

optional courses are used. For example, the general quarterly themes might correspond in some such way as the following:

Study Theme: Jesus and the Problems of Life (Worship: Jesus our Guide in Daily Living)

Study Theme: The Teachings of the Prophets. (Worship: Building a New World.)

Study Themes: Great Religions of the World. (Worship: Learning from Great Religious Teachers.)

Study Themes: Present Day Social Problems. (Worship: Making Our Social Life Christian.)

Study Theme: The Missionary Program of the Church. (Worship: Christianity Serving the World.)

The evening discussion programs usually follow no consecutive scheme, depending either upon a national list of topics which has no central theme or upon a local program built around the subjects which appeal at the time to the group. There is a feeling that a completely unified program would relate the evening discussion topic to the lesson of the morning. In that case the worship subjects for morning and evening would also be related. But there is something to be said for the flexible evening program; it provides an opportunity to consider vital issues at the time when they are in the public mind, and it allows for a very practical kind of discussion which is not always possible when a class adheres closely to a textbook or quarterly. In any case, there should usually be a close relation between the theme of the worship service and the subject for discussion.

6. *Making Worship an Integral Part of a Project.*

Attention has been called to the fact that study plus worship, or discussion plus worship, do not always eventuate in consistent conduct. No lesson is learned until it is practiced. Habitual practice depends upon a satisfying, especially a repeatedly satisfying experience. Our educational program must be much wider than instruction. It must involve practice.

If worship is to join with instruction in making moral character, both worship and teaching must be closely associated with doing — the three are parts of a complete process. That is to say, we do not succeed best by withdrawing people from the main stream of life and by giving them rules and information which may be utilized when they return to the work-a-day world. Lessons in social living are best learned in the process of social living. In most of the situations of real life the intellectual, emotional and physical are not separated. The right handling of problems involves a coordinated use of body, mind and heart. This being true, it cannot be sufficient to take a young person aside for an hour and say, "Now, we shall let you serve"; to put him in a passive and receptive mood for thirty minutes and say, "Now, your mind is going to be prepared for the emergencies of life"; to put him into an appreciative or solemn mood for twenty minutes and insist, "Now, you must develop saving and sweetening attitudes."

In building up a quarter's work on such a basis, the procedure would be as follows: discover a dominant interest or an urgent need; plan a program of research and activity which will help the young people to understand the multitude of primary and contingent problems and will assist them in finding the solution to the most

significant; arrange all of the major Sunday and mid-week services of the group so that they make vital contributions to the enterprise selected. Such a scheme will not be book-centered, but life-centered. It draws upon printed resources but it does not confine itself to any lesson outline or any quantity of material which must be covered within a specified time. At every point in the process there will be need of worship as of study. No wise action can proceed without both of these. The prayers for a given session will grow out of a sense of the need of future guidance, or will be a heartfelt expression of gratitude for progress made. Much of the substance for Scripture reading, for expositions and meditations will come out of the studies made and the activities carried on.

Where the project idea is not used to the full extent it is still possible to develop a year's program on this comprehensive and unified basis. The following outline indicates one type of program which may be planned for the fall months:

September and October: Planning a Year's Program.

September: Discovering the Interests and Needs of Young People.

Discussion subjects: How do the young people of our neighborhood spend their time? what amusements interest our young people most? why? in what serious subjects are young people most interested? what ought our organization to do for young people? The general worship theme would be, "The Needs of Youth," and the sessions on the respective Sundays would be closely related to the specific phase under discussion on that day. The discussions, in turn, would be based upon a

canvass of the community, a survey of the amusement situation, and an inventory of the successes and failures of the young people's organization.
Worship Theme: "The Needs of Youth."

October: Getting Behind a Program.
Main Activities: setting goals, organizing the committee system and program, planning and raising a budget, etc. The study and discussion would deal with the several tasks undertaken.
Worship theme: "Working Together."

November and December: Making Our World Neighborhood Friendly.

November: The meaning of World Citizenship.
Main Activity: A missionary project.
Study: The field of missions with which the enterprise is concerned.
Worship theme: "World Citizens."

December: Applying the Christmas Spirit.
Project: Some local Christmas undertaking which will bring cheer into the lives of unfortunates, the aged, or the sick.
Study: The meaning of Christmas as shown in the life of Jesus.
Worship theme: "The Christmas Spirit."

Some General Considerations

Whatever method is used in choosing worship themes and in integrating them into the general young people's program, certain considerations should be borne in mind and checked occasionally in order that the content of the worship periods may make the largest contribution to the religious life of youth.

1. It is good pedagogy to begin with the interest of

the young people. This should be a determining factor in the choice of projects, lessons, topics, and worship themes.

2. No program will be adequate which proceeds simply on the basis of interests. There are needs which are as important as interests. These needs may easily become interests by a proper approach and stimulation. For instance, young people have a keen feeling that they are misunderstood, that they are being deprived of privileges which are properly theirs. This may well be true. But it is not sufficient to encourage them in this viewpoint, although leaders should be thoroughly sympathetic with their opinions and feelings. There is a need in the other direction. They should see that young people have obligations to their elders, that parents forego many pleasures and ambitions in order that children may have a good education and enjoy their adolescent years, and that parents are certainly as misunderstood as the young people are. Worship and study programs should bring about these broader views, and young people are easily appealed to on the basis of needs where the leadership is open-minded and sympathetic.

3. Nor is it enough to confine the emphasis to immediate interests and needs. A chief duty of religious education is to prepare young people to meet the responsibilities of the future.

4. It is also the duty of the church to teach its youth concerning those beliefs which have persisted in various forms throughout the centuries. The great articles of religion are familiar but unintelligible to them. Young people show a real eagerness to com-

prehend their meaning and sometimes are anxious to restate them. The goodness of God, the central place of Jesus, the destructiveness of sin and the saving power of religion, the brotherhood of man — these are some of the ideas which must repeatedly be brought before the minds of growing Christians.

5. Young people are amazingly ignorant of the scope and character of the church's program. At the high-school age much can be accomplished by providing information as to the outreach of the church's program, by inviting their critical and voluntary participation in the enterprise, and by creating through worship those attitudes which shall determine the direction of their energies.

6. Young people are inclined, during the senior years, to be very much wrapped up in themselves and their little groups. The range of their interests should be enlarged. The missionary program offers one of the most potent means of enlarging their affections and service. Within the community there are groups who need the interest of Christian youth. The needs of the social world — close at hand and far away — should help to determine the worship and study program of the young people's group.

Questions for Thought and Discussion

1. To what extent should local leaders use the material furnished by denominational headquarters?
2. What relation is there between missionary education and worship?
3. How important is it that local groups build their own services of worship?

4. How may the various young people's organizations within a community cooperate in certain phases of the worship program?
5. Evaluate the plan of building programs for a month around a central theme.
6. How can the worship service be built around the subject of instruction or discussion?
7. Why should worship be tied up in a complete project which involves study, worship, and doing?
8. Why is it important to think of both the interests and the needs of young people?
9. Why is it important to plan for both the immediate and the future needs of youth?
10. What place do theological beliefs and the program of the church have in worship services?

Additional Reading Sources

DEVAN, ARTHUR. *Church Service Book.* Macmillan.
GATES, SHERWOOD. Youth at Worship (Christian Quest Pamphlet, No. 6, Sections VII, VIII.) The International Council of Religious Education.
GIBSON, HENRY W. *Services of Worship for Boys.* Association Press.
HARTSHORNE, HUGH. *The Book of Worship of the Church School.* Scribner's.
HARTSHORNE, HUGH. *Manual for Training in Worship.* Scribner's.
The International Journal of Religious Education. Current issues contain suggestions for building worship programs for young people.
LITTLEFIELD, M. S. AND SLATTERY, MARGARET. *The Hymnal for Young People.* Barnes.
MATTOON, L. I. AND BRAGDON, H. D. *Services for the Open.* Century.

Shaver, Erwin L. *Young People's Projects.* University of Chicago Press.
Smith, H. Augustine. *American Student Hymnal.* Century.
Smith, H. Augustine. *Hymnal for American Youth.* Century.
Stacy, Gussy B. *Worship for Youth.* Powell and White.
Stowell, Jay S. *Story-Worship Programs for the Church-School Year.* Doubleday, Doran.
Stowell, Jay S. *More Story Worship Programs.* Doubleday, Doran.
Consult also denominational manuals, religious education journals, hymnals, etc.

Chapter V

VARIETIES OF SERVICES

Extra-Class Project

Select one unit of the year's program which you have outlined as a part of the work of the foregoing chapter, and show in connection with each service planned how you would use certain of the central features treated in the following chapter discussion, somewhat as follows:

1. State the theme of the service.
2. Give the aim and purpose of the program in terms of attitudes and such other outcomes as may be desired.
3. State the central feature to be employed and tell why you chose the particular method.
4. Give a brief description of this central feature; as, for example, the points to be included in a sermon or talk, a brief outline and the moral of a story, the theme of a poem, musical selection, drama or picture, the type of prayer and meditation, or kind of out-of-door service.
5. Tell where this central feature may be found or where help may be secured to develop it.
6. Give any necessary directions as to the manner of its use, persons to be employed, setting needed, etc.

Do not consider it obligatory to make use of *all* the central features discussed in the chapter. An attempt should be made, however, to employ those which will give variety to and arouse interest in one's program.

In the previous chapter it was shown that the range of themes for the worship of young people is coextensive with the wide field of their life interests and needs. Since their interests and needs are so varied and since true worship must possess such qualities as reality and spontaneity, it is but natural to suggest that the best worship services will take varied forms, each suited to the mood and temper of the worshipers and the needs of the occasion. It will be the aim in this chapter to suggest a variety of types of worship services based upon the nature of the central or climax feature or the setting in which the service takes place. A pointing out of the variety of possible forms through which an attitude of worship may be expressed by young people should cause conscientious leaders to hesitate before repeating the meaningless routine in which the religious feelings of their young friends have too often become deadened.

Almost every theme and every need can be treated in several ways to produce the desired outcome. Even though a number of approaches different in form or technique may have equal value, it is nevertheless essential that, for the sake of insuring freshness and creativeness in the worship life, the leader be constantly on the lookout to find and use appropriate forms. This should not mean sensationalism; it should mean "reality in worship."

Although the central feature or climax of a young people's worship service cannot of itself produce the desired attitude, nevertheless it is to be thought of as the center about which the other elements are grouped and with regard to which they are chosen and ar-

ranged. It is important that in planning any service this central feature be considered first since it is easier to build the remainder of the program about it. Hence, its treatment in this chapter and the discussion of other elements in the two succeeding chapters.

1. Perhaps the most frequently used central feature is the *sermon* or *talk*. The difference between these is more theoretical than actual; the tendency of the day is to use the term "talk" as more suited to the interests of younger people. The purpose of an address, talk or sermon may be to inform, to challenge to direct action, or to appeal to the emotions — that is, to develop in the hearers a feeling-attitude. While addresses of the first two types may be usable on occasion, it would seem more in keeping with a service of worship if this feature were so planned as to make the largest contribution possible to the emotional set desired. The talk may be given by a member of the group, by the group counselor or leader, or by an outsider especially selected for his ability to bring the message needed at the time.

To make the best use of sermons or talks: (a) choose speakers with regard to the particular message needed in the worship; (b) have speeches which produce a sane but convincing emotional response; (c) see that they are not too long; (d) use speakers within the local church as well as from outside; (e) judge and select speakers on other bases than that of their ability to say interesting and entertaining things; and (f) do not rely too exclusively upon a talk as a central element.

2. A feature which is used frequently in a young people's worship service is the *story*. The purpose of a story, aside from the aim involved in the theme, is that

of making an appeal, as in the case of the talk, either to the intellect, to the feelings or to action. In any case, the worship effect is best produced when the story is used as a means of focalizing the attention of the worshipers upon a great truth and of developing an earnest conviction with regard to it.

The story feature should be employed more frequently. It lends variety, carries the audience with it and stimulates their thinking, is less likely to be abstract in form, is usually a picture of a lifelike situation and indirectly suggests action. These advantages, of course, hold only when it is rightly used. The theme must be selected to fit the goal of the service, and the story-teller must observe the laws of good story-telling.

Typical stories of the kind found effective in young people's worship services are:

"Why the Chimes Rang" (Alden)
"The Great Stone Face" (Hawthorne)
"The City that Never Was Reached" (Stocking)
"The Other Wise Man" (Van Dyke)
"Where Love Is God Is" (Tolstoi)
"The Palace Built by Music" (Alden)
"Jean Valjean" (Hugo)
"The Fairy Who Grew Up" (Coe)
"The Toiling of Felix" (Van Dyke)

Sources of Stories

ADAMS, E. C. AND FOSTER, W. D. *Heroes of Modern Progress.* Sturgis and Walton.
ALDEN, RAYMOND M. *Why the Chimes Rang.* Bobbs Merrill.
BAILEY, CAROLYN S. *Stories for Every Holiday.* Abingdon Press.
BRADSHAW, EMERSON O. *Knights of Service.* Abingdon Press.

BROWN, CHARLES R. *Ten Short Stories from the Bible.* Century.

BURKHART, ROY. *Book Friends of Youth* (Christian Quest Pamphlet No. 11.) The International Council of Religious Education. (Contains classified list of stories and other reading materials.)

CARRIER, BLANCHE. *The Kingdom of Love.* Doubleday, Doran (Stories of Jesus).

EGGLESTON, MARGARET. *Around the Campfire with Older Boys.* Doubleday, Doran.

EGGLESTON, MARGARET. *Fireside Stories for Girls in Their Teens.* Doubleday, Doran.

EGGLESTON, MARGARET. *Stories for Special Days in the Church School.* Doubleday, Doran.

FIELD, EUGENE. *A Little Book of Profitable Tales.* Scribner's.

GRENFELL, WILFRED T. *Adrift on an Ice Pan.* Houghton Mifflin.

HARTSHORNE, HUGH. *Manual for Training in Worship.* Scribner's. (Contains also classified lists of sources, pages 28–32.)

HARTSHORNE, HUGH. *Stories for Worship and How to Follow Them Up.* Scribner's.

HAYWARD, PERCY R. *Heroes of Our Home Lands.* Missionary Education Movement.

HUNTING, H. B. *Stories of Brotherhood.* Missionary Education Movement.

HUNTING, H B. *The Story of Our Bible.* Scribner's.

MATTHEWS, BASIL. *The Book of Missionary Heroes.* Doubleday, Doran.

MAUS, CYNTHIA P. *Youth and Story-Telling.* (Christian Quest Pamphlet No. 10.) The International Council of Religious Education. (Contains classified list.)

PARKMAN, M. R. *Heroes of Today.* Century.

PARKMAN, M. R. *Heroines of Service.* Century.

PEABODY, EMILY C. *Lives Worth Living.* University of Chicago Press.

RICHARDS, LAURA E. *Golden Windows.* Little, Brown.
SHREINER, OLIVE. *Dreams, Stories and Allegories.*
SNEATH, E. H., HODGES, GEORGE, AND TWEEDY, H. H. *The King's Highway Series* (8 titles). Macmillan.
STOCKING, JAY. *The City that Never Was Reached.* Pilgrim Press.
STOCKING, JAY. *The Golden Goblet.* Pilgrim Press.
STOWELL, J. S. *More Story-Worship Programs.* Doubleday, Doran.
TOLSTOI, LYOF. *Twenty-Three Tales from Tolstoi.* Oxford Press.
VAN DYKE, HENRY. *The Other Wise Man.* Harpers. (Also many other books by this author.)
Story Worship Material. National Girls' Work Board, Toronto.

The Use of Stories

CATHER, K. D. *Religious Education through Story-Telling.* Abingdon Press.
EGGLESTON, MARGARET. *The Use of the Story in Religious Education.* Doubleday, Doran.
HARTSHORNE, HUGH. *Manual for Training in Worship,* Section IX. Scribner's.
HOUGHTON, L. S. *Telling Bible Stories.* Scribner's.
ST. JOHN, EDWARD P. *Stories and Story Telling.* Pilgrim Press.
SHEDLOCK, MARIE L. *The Art of the Story Teller.* Appleton.
TRALLE, H. E. *Story Telling Lessons.* Judson Press.

3. A feature which is being used more frequently and with good effect is the reading of selections of *inspirational literature,* particularly those in poetic form. The causes for their increasing use are the desire for variety, the larger appreciation of the richness of sacred literature outside of the Bible, the growing understand-

ing of God's revelation of himself in the writings of other races, and the emotional appeal of poetry and certain types of prose. The test to be applied is: Will it help us to know God more intimately and to serve our fellow men better?

This test is sound, but caution must be observed as in the case of the elements previously discussed. The selection must fit the need and be a real central climax of the program, and its recital must be given effectively.

Here are a few samples of many selections which inspire young people for good and which may be employed in their services of worship:

"The House by the Side of the Road" (Foss)
"The Vision of Sir Launfal" (Lowell)
"If" (Kipling)
"Trees" (Kilmer)
"The New Patriot" (Knowlton)
"Just Be Glad" (Ripley)
"Work" (Morgan)
"The Chambered Nautilus" (Holmes)
"Opportunity" (Sill)
"Abou Ben Adhem" (Hunt)
"Ring Out Wild Bells" (Tennyson)
"Be Strong" (Babcock)
"Gettysburg Speech" (Lincoln)
"When Earth's Last Picture is Painted" (Kipling)

Sources of Inspirational Selections

CARMAN, BLISS (editor). *The Oxford Book of American Verse.* Oxford University Press.
CHAPPLE, JOE (editor). *Heart Throbs.* Chapple Publishing Co.
CLARK, T. C. AND GILLESPIE, E. A. *Quotable Poems.* Willet, Clark and Colby.

CLARK, T. C. AND GILLESPIE, E. A. *The New Patriotism* (Poems of world brotherhood). Bobbs Merrill.

CROWE, MARTHA F. *Christ in the Poetry of Today.* Woman's Press.

DUNBAR, PAUL L. *Complete Poems.* Dodd Mead.

GUEST, EDGAR A. *Just Folks.* Reilly and Lee. (Consult also other collections of poems by this author, published by above house.)

HAMLYN, HARVEY (compiler). *Others* (A Book of *Service.* Sully.) (See also other collections by the same compiler.)

HILL, C. M. *The World's Great Religious Poetry.* Macmillan.

KENNEDY, G. A. STUDDERT. *The Sorrows of God and Other Poems.* Doubleday, Doran.

LAWSON, J. G. (compiler). *The World's Famous Short Poems and Prose Selections.* Harpers.

MORRIS, JOSEPH AND ADAMS, ST. CLAIR. *It Can Be Done.* (Poems of Inspiration.) Sully. (See also other collections by these compilers.)

MUDGE, JAMES. *Poems with Power to Strengthen the Soul.* Abingdon Press.

OXENHAM, JOHN. *Gentlemen, the King.* Pilgrim Press. (See also other poems of this author.)

OXENHAM, JOHN. *The Sacraments.* Pilgrim Press. (See also other leaflet editions of this author published by above press.)

PORTER, D. R. *Poems of Action.* Association Press.

SERVICE, ROBERT W. *The Spell of the Yukon.* Barse and Hopkins.

UNTERMEYER, L. *Modern American Poetry.* Harcourt, Brace.

UNTERMEYER, L. *Modern English Poetry.* Harcourt, Brace.

VAN DYKE, HENRY. *The Collected Poems of Henry van Dyke.* Scribner's.

WILKINSON, MARGARET (editor). *Contemporary Poetry.* Macmillan.

Girl's Every Day Year Book. Woman's Press.

See also poems of Longfellow, Lowell, Whittier, Tennyson, Wordsworth, Holmes, Stevenson, Riley, Kipling, Masefield, Noyes, Browning, Kilmer and many others.

4. Since the primary approach in worship is to the feelings, it has been found that very desirable reactions can often be produced by giving the central place in the program to a *musical selection.* With a revival of interest in worship, there has come a searching of the musicians' rich storehouse of selections for those which are appropriate for Christian groups. Too long have worldly agencies held an unwarranted monopoly on the use of soul-stirring pieces. For variety and for effectiveness in drawing out the God-given higher emotions, the larger use of music is to be recommended.

Make sure, however, that it is the loftier, nobler emotions that are appealed to. Also plan that, preceding the actual rendering of the selection, there shall be given an interpretation of its message so that intellect may guide and control the feeling response to the end that something more than "mere emotion" is aroused. Whether it be a vocal number given by one person or by several, an instrumental number, or perhaps a hymn in which the entire group participates, is a matter for those who are planning the service to decide. A leader has a wide range within which to choose, both as to the theme and the manner of rendition.

The following are just a few of many musical selections which may be used effectively:

"Ave Maria" (Bach-Gounod)
"Hymn of the Apostles" (From "The Redemption" — Gounod)

"Largo" (From New World Symphony — Dvorak)
"Largo" (Handel)
"Pilgrims' Chorus" (Wagner)
"Prayer" (From *Cavalleria Rusticana* — Mascagni)
See also various selections from "Elijah" (Mendelssohn); "St. Paul" (Mendelssohn); "Messiah" (Handel); "The Creation" (Haydn)

Sources of Musical Selections

Denominational and other hymnals, such as those listed at close of Chapter VI.

BALDWIN, JOSEPHINE L. *Services and Songs for Use in the Junior Department.* (See index of Instrumental Selections on page vii.) Abingdon Press.

Barnes, E. S. *Instrumental Music for School Worship.* Presbyterian Board of Christian Education.

The Brown Book Community Songs and *The Green Book Community Songs.* C. C. Birchard Co.

The Church-School Hymnal for Youth. (See especially Instrumental Music section, pages 311–329.) Westminster Press.

HARPER, EARL E. *Junior and Intermediate Anthem Book.* Ditson.

Masterpieces of Piano Music. Mumil.

Sacred Music the Whole World Loves (edited by Weir). Appleton.

SMITH, H. A. *Worship in the Church School through Music, Pageantry and Pictures.* (See especially pages 41–45; 119–121.) D. C. Cook Publishing Co.

STACY, GUSSIE B. *Worship for Youth.* (Music section, following page 249.) Powell and White.
See also catalogs of well-known music publishers.

The Use of Music

See list of references at the close of Chapter VI.

Interpretation of Hymns

BENSON, L. F. *Studies in Familiar Hymns.* Westminster Press.

BONSALL, E. H. *Famous Hymns with Stories and Pictures.* American Sunday School Union.
COLSON, ELIZABETH. *Hymn Stories.* Pilgrim Press.
COPE, HENRY F. *One Hundred and One Hymns You Ought to Know.* Revell.
PRICE, CARL F. *One Hundred and One Hymn Stories.* Abingdon Press.
STICKNEY, M. F. *Twenty-Five Hymns with Art Picture Illustrations.* Century.

5. A central feature which is just being introduced to improve worship for young people is the use of *pictures.* For some time they have been employed in instruction for younger children, but when used with due regard to the purpose and technique of worship services, they are proving not only interesting but decidedly productive of results. In general, the pictures are those which illustrate the life and teachings of Jesus and other Biblical characters, some event or character in church history, or the present-day social and missionary program. They help to focus the minds and hearts of the worshipers upon the event and its meaning as a talk alone will do less effectively. They give visual impressions which are lasting. They stir the imagination.

To secure the best outcome, those responsible for the program should, of course, plan to have them used as a focal point of a service which has unity. A careful interpretation or explanation of the meaning of the picture should accompany its use. Care should be taken that nothing in the picture or in the manner of its use distracts the thought of the worshipers from its central meaning.

A word should also be added as to the use of stere-

opticon pictures as worship materials. It is quite evident that stereopticon slides of pictures thrown on the screen in a darkened room, where favorable conditions are maintained, can make a profound effect upon worship. The leader must make sure, however, that all conditions are favorable, that the pictures are not looked upon as an entertainment, and that every detail which makes for worship is attended to.

Pictures which have been used with success in young people's worship services are such as these:

"Sir Galahad" (Watts)
"The Light of the World" (Hunt)
"The Angelus" (Millet)
"Christ and the Rich Young Ruler" (Hofmann)
"Christ and the Doctors" (Hofmann)
"Washington at Valley Forge" (Abbey)
"The Appeal to the Great Spirit" (Dallin)
"Jesus in Gethsemane" (Hofmann)

The Use of Pictures

BAILEY, ALBERT E. *Art Studies in the Life of Christ.* (Teacher's Manual and Collection of 100 Prints.) Pilgrim Press.
BAILEY, ALBERT E. *The Gospel in Art.* Pilgrim Press.
BAILEY, ALBERT E. *The Use of Art in Religious Education.* Abingdon Press.
BEARD, FREDERICA. *Pictures in Religious Education.* Doubleday, Doran.
BONSALL, ELIZABETH H. *Famous Bible Pictures and Stories They Tell.* Union Press.
DEARMER, PERCY. *Christianity and Art.* Association Press.
HOLE, WILLIAM. *The Life of Jesus of Nazareth.* (Portrayed in 80 colored pictures.) Eyre and Spottiswoode, London.

HURLL, E. M. *How to Show Pictures to Children.* Houghton Mifflin.
JACKSON, H. E. *Great Pictures as Moral Teachers.* John C. Winston Co.
PACE, C. N. *Pictures that Preach.* Abingdon Press.
SMITH, R. L. *Moving Pictures in the Church.* Abingdon Press.
VOGT, VON OGDEN. *Art and Religion.* Yale University Press.

Religious Art Publishers

Abingdon Press, New York. (The Copping Bible Pictures.)
Art Extension Society, New York and Westport, Conn. (Artext Prints.)
Berlin Photographic Co., 225 Fifth Avenue, New York.
George O. Brown and Co., Beverly, Mass.
Curtis and Cameron, Boston, Mass. (Copley Prints.)
Medici Society, 755 Boylston St., Boston, Mass. (Margaret Tarrant Prints and Others.)
National Geographic Magazine, Washington, D. C.
New York Sunday School Commission, New York. (Tissot Prints.)
Thomas Nelson and Sons, New York. (Bible Wall Pictures.)
Perry Pictures Co., Malden, Mass.
Pilgrim Press, Boston, Mass. (Religion in Art, Series A: The Life of Christ.)
Taber-Prang Art Co., Springfield, Mass.
W. A. Wilde Company, 131 Clarendon St., Boston, Mass.

6. Another type of worship service, which is as yet relatively unexplored territory for modern Protestant Christian churches, is that in which drama is used as the central feature. In ages past the truths from the Bible and from allegorical moral tales were commonly

presented in dramatic form (as, for example, in the mass a dramatic representation of the sufferings and death of Christ). For the Roman Catholic, worship is largely in dramatic form. Only recently has an interest in play and pageant been revived in Protestant churches. For the most part, however, their use has not been for the sake of worship so much as for the sake of instruction. Doubtless, there are great informational values to be obtained through various forms of the drama, but a very large opportunity is also open in using them primarily to develop the attitudes which characterize true worship.

To be most effective as a worship agency in the case of young people, the various forms of usable drama — such as the pageant, play, dialogue, monologue, etc. — must be consciously selected, drilled upon, presented and participated in as a worship service, with the same spirit and in the same manner as befits any of the forms we have been discussing. The actors must feel that they are presenting a message; but more than that, they must be seeking to reach the feelings of those who participate in such a way as to develop permanent attitudes. As an evidence of this we have the practice on the part of some groups of young people before presenting dramas, either of their own or of others' creation, of holding a preliminary prayer service to prepare them to do their best. Likewise, it has been found necessary, in some cases, to remind audiences of the essentially devotional character of the drama about to be presented by the young people, lest they applaud the technique of the actors! Members of a certain girls' club were presenting a series of beautiful

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tableaux at a pre-Christmas meeting of the club when their sixteen-year-old president arose and said remonstratingly: "Girls, please don't applaud. You wouldn't applaud a worship service in your church, would you!"

In connection with the use of the drama in worship, there is the question as to the advisability of using the moving picture. Doubtless, before long it will be one of the means of worship for young people. Two difficulties must be faced; namely, the traditional association of the secular silent drama with entertainment and commercialism, and the relative unavailability of moving pictures adapted to worship purposes.

Dramatic productions which are typical of those employed for worship purposes in young people's groups are:

"They Who Weave" (Race)
"Friends of Jesus" (Glover)
"The Living Christ" (Overton)
"The Eternal Quest" (Overton)
"Why the Chimes Rang" (Race, based on Alden's story)
"The Quest Divine" (Goold)
"He is the Son of God" (Taft)
"Tyndale" (Hord)

Sources of Dramas

APPLEGARTH, MARGARET. *Short Missionary Plays.* Doubleday, Doran.
BENTON, RITA. *Bible Plays.* Abingdon Press.
EASTMAN, FRED. *Modern Religious Dramas.* Henry Holt.
HOBBS, M. AND MILES, H. *Six Bible Plays.* Century.
KIMBALL, ROSAMOND. *The Wooing of Rebekah and Other Bible Plays.* Scribner's.

MILLER, E. E. *Dramatization of Bible Stories.* University of Chicago Press.
OVERTON, GRACE S. *Dramatic Activities for Young People.* Century.
OVERTON, GRACE S. "Use of Drama in Religious Education," *Religious Education,* XXII, 1015–1028. (Contains annotated and classified list of plays for young people.)
Religious Dramas. (1924) and (1926). Century.
RUSSELL, MARY M. *Dramatized Bible Stories for Young People.* Doubleday, Doran.
RUSSELL, MARY M. *Pageants for Special Days in the Church Year.* Doubleday, Doran.
WHITING, I. K. *Dramatic Services of Worship.* Beacon Press.
Consult also the catalogs of denominational and other publishers for worshipful plays and pageants, issued singly in booklet editions.

The Use of Drama

BATES, E. W. *The Art of Producing Pageants.* Baker.
BOYD, C. A. *Worship in Drama.* Judson Press.
CANDLER, MARTHA. *Drama in Religious Service.* Century.
CRUM, M. A. *A Guide to Religious Pageantry.* Macmillan.
EDLAND, ELIZABETH. *Principles and Techniques in Religious Dramatics.* Abingdon Press.
FERRIS, ANITA B. *Following the Dramatic Instinct.* Missionary Education Movement.
GALLOWAY, T. W. *The Dramatic Instinct in Religious Education.* Pilgrim Press.
MEREDITH, W. V. *Pageantry and Dramatics in Religious Education.* Abingdon Press.
MILLER, E. E. *Dramatization in the Church School.* University of Chicago Press.
OVERTON, GRACE S. *Drama in Education.* Century.
RAINE, J. W. *Bible Dramatics.* Century.

RUSSELL, MARY M. *How to Produce Plays and Pageants.* Doubleday, Doran.
WHITNEY, M. E. *Bible Plays and How to Produce Them.* Revell.

7. A type of worship in which young people are greatly interested and which lends itself to great variation is that in which *ceremonies and rituals* are used. These possess a number of appealing features, such as the challenge to the heroic, the love of the mystical, intimate comradeship, movement and action, symbolism, etc. All of these appeals are legitimate, provided they are not overworked so as to develop a one-sided experience or one which lacks the true worshipful spirit. The common temptation is to allow oneself to think that religion consists in going through the ritual or ceremony rather than in viewing these as means to inspire actual Christian life and service.

In order to insure that rituals and ceremonies are of real worship value, the leader and those who plan and conduct them should always view them as worshipful and provide a proper setting for them. Every performance should be carefully carried through and, as far as possible, should be linked with a definite project of service, study or other activity of the group. Rituals and ceremonies created by the members themselves are to be preferred to those taken over wholesale from some other group or from a central agency. Of course, there are exceptions to this, especially in the case of general rituals and ceremonies. The "overhead" or central agency should make provision for large freedom and spontaneity in the adaptation and use of all such materials provided. In this way the organization can

more easily adjust itself to new conditions and stimulate creative work in its local units.

Worshipful ceremonies are different in that they involve more action and are more adaptable. Such as these have been used with great success as worship material by groups of Christian young people: candle lighting services; passing the torch ceremonies; feeding the fire; ceremonies of allegiance before a flag, cross or other symbol. Relatively few such ceremonies have been printed in generally accessible form. The three following are listed merely for the sake of illustration:

MUNSELL, E. MAY. "A Dramatic Church Initiation." *Religious Education*, XXII, pages 161–164.

SHAVER, E. L. "A Christian's Patriotism." In booklet of same title, pages 18–23. University of Chicago Press.

STACY, G. B. "Installation Service." *Worship for Youth*, pages 227–230. Powell and White.

In connection with this type of worship, mention should, of course, be made of the ordinances and sacraments of the church. The one most commonly used is that of the Lord's Supper or communion service. There is a growing practice of allowing young people in local churches, at conventions, and at summer conferences to conduct such a service, with an ordained minister in charge and the young people assisting him. This practice has justified itself in almost every case by the seriousness with which they take their parts in the service and by the worthwhile outcomes.

8. A type of young people's service which has had, and probably always will have, splendid worship value is that in which the central feature is *prayer* or *medi-*

tation. In contrast to many other types, such as those we have been suggesting, this kind of worship makes large room, if those in charge are so inclined, for opening the minds and hearts of the group members to the voice of God. Heart-to-heart communion should be more than the one-sided conversation which characterizes so many worship services.

The true values of this form of service are to be obtained only when there is a definite desire expressed or a need felt which makes the worship a purposeful activity. To insure this, prayer meetings, periods of meditation or retreats should not be held with mechanical regularity, or merely to appease custom, nor should they be made too elaborate. Large meetings of this kind also make a successful outcome relatively more difficult and are to be undertaken only with exceeding thought and conducted with sanity and reverence.

In the next chapter prayer as one element in the usual form of young people's worship will be taken up in more detail.

9. Another type of worship in which young people are now becoming keenly interested is that which takes much of its atmosphere from the fact that it is held *out-of-doors.* Although most of the other forms discussed may be given this setting, even a very ordinary service is greatly enriched by the out-of-door appeal. Although this is a more feasible type for the summer conference, it could be employed much more than it is by local church groups, and even at other seasons than summer. There are wonderful possibilities in sunrise and sunset services, in services held by the sea or lake

or on the hill or mountain, or at other spots of peculiar beauty or of historic or personal interest.

The same cautions with regard to careful preparation and execution hold here, with the additional caution of removing factors of possible disturbance and making the worshipers as comfortable as possible. One of the most helpful source books for such services is Mattoon and Bragdon's *Services for the Open*, published by The Century Company.

10. The use of *light and color* has a value all its own in typing the character of worship. As yet little has been done with this kind of service. We have had, in general, two types of setting for in-door services: either the dark or subdued light setting with its appeal to awe, quiet, and sometimes fear; or the bright setting with its appeal to optimism and the lighter heart. It would seem that each has its place and the total worship experience of a group of young people should provide both appeals to the extent that each seems to be needed.

However, with the use of electricity, colored lamps of beautiful shades and the spotlight, it is becoming possible to produce atmospheres not only very pleasing to the eye but aiding very materially in stimulating the lofty emotions which center the soul upon God and his love for man. Those churches which have tried such plans as gradually changing the lighting shades of the place of worship, directing a shaft of light upon a golden cross or upon a sacred picture, or projecting light from without the building upon the stained glass windows, have been greatly gratified with the effects upon the worshipers. This type of worship bids fair to become more popular; there is therefore need for careful dis-

crimination between its reverent and its spectacular use. Extreme care must be used when persons are being covered with the spotlight, for example, to make sure that it is not the person himself who is being made prominent, but rather the character he is playing in the drama. The slightest tendency toward what has been criticized as "showman's business" is to be frowned upon.

Questions for Thought and Discussion

1. What points need to be guarded in the service which centers around a talk?
2. What is the value of the story as the main element in worship?
3. Upon what types of inspirational literature may leaders draw?
4. How may music be employed as a major factor in the worship program?
5. Discuss the possibility of making use of pictures.
6. What are the values of using drama in connection with worship?
7. What do you think of the introduction of rituals into young people's programs?
8. When should prayer be the main element in worship?
9. Why do young people so often find it easy to worship better at an out-of-doors meeting?
10. Do you think that more use of lighting effects should be made in order to heighten the spirit of worship?

Chapter VI

PRAYER AND MUSIC

Extra-Class Project

First study thoughtfully the materials of the following chapter. Then from the several services for which you chose central features in the preceding extra-class project, select one for further development. In connection with the work of this chapter proceed to add the necessary and appropriate prayer and musical elements. Tell what prayer or prayers may be used, why you have chosen each, the best method for their use, the person or persons to give them, and their sources. Then do the same with respect to hymns and special vocal or instrumental numbers.

Prayer is the very essence of worship. It is the spirit in which all ceremonies and celebrations must be conducted. It is not the equivalent of drab solemnity; indeed, its central note is appreciation. Joy, humility and lofty desire grow out of a grateful awareness of God in personal experience. The specific moments of formal prayer often represent the climax of worship; they are the sharpening of the dominating attitude. Gratitude, adoration, penitence and supplication are common elements which young people should be taught to include in their prayers. Without guidance, many intermediates will include only petition and aspiration.

Young people's leaders must often begin where parents should have started twelve or thirteen years

earlier; namely, to help young people to understand that they live in a friendly world, that "the heart of the Eternal is most wonderfully kind," and that the deep desires of the soul may be confidently expressed to him with whom the young may have a joyful fellowship. Prayer will thus come to mean as much listening and watching for God as it does speaking to him. It will certainly mean much more than asking for special gifts.

Many Christians of high-school age are embarrassed when asked to pray in public; few are skilful in the practice. Yet it is probable that they do it as frequently and with as much understanding as most of their parents do. Young people must usually learn to pray alone or in company with those of their own age in church groups. The home has failed at this point. Our modern life is so organized that only the exceptional youth has cultivated habits of meditation and the attitude of appreciation in the course of the daily hereness-and-thereness.

THE PRAYER OF THE ADULT

It is desirable that in the morning session of the church school the pastor and other adults shall take their turns in "leading in prayer." This should be expected not because this is "their job." Nor should they be assigned this responsibility because "you have to give them some place on the program." This fellowship in worship between old and young should prove a useful means of bridging the chasm which so frequently exists between the generations. Adults should be competent to demonstrate the lifting and propelling power

of prayer, and thus should provide that example which adolescents need. But they must not monopolize such leadership.

The same may be true of the evening meeting. That is an unprogressive group and a lazy leadership which expects the pastor to perform this function every week. No adult should continue to do it. If his young people continue to lay this responsibility upon the adult leader and show no disposition themselves to learn to express their inner desires, it is almost certain that he has failed to impart the essence of prayer. He cannot have well considered the purpose of the organization if he has not moved to provide instruction and suggestion by which the young people will be enabled to share the satisfactions of audible prayer.

When the adult is to lead the prayer period (and he should usually be notified in advance) he should prepare carefully his mind and heart, should decide definitely the ends he hopes to achieve, and should determine the methods by which the young people may best be led into fellowship with the Father. They go quickly from fun to prayer, but only when the leader has prepared the path by which they pass from material concerns to spiritual heights or depths. They go easily into by-ways if the prayer lacks reality, if it wanders in theological labyrinths, if it grows sermonic, if it ignores youthful problems and hopes.

When Young People Lead

1. "We shall now have a series of sentence prayers. I'll ask Mae Brown to lead." How common such an announcement is! Sentence prayers are means by which

many of us have had our introduction to public prayer; they provide an excellent first step, but we should make sure that they do not become the only or the chief reliance. *It is usually unwise to call upon Mae Brown without previous notification. And to call upon a person unaccustomed to public participation is a serious breach of courtesy.* He may possess more of the spirit of prayer than the glib speaker, but his natural reticence must be gradually overcome. He may become so discouraged by the results of the forced effort that he will refuse to try again.

Nothing must be said or done to give a sense of inferiority to those who feel unable to offer prayer. Equally serious is the possibility that those who are frequent leaders shall develop a sense of special piety. The ability to say words is in no sense a gauge of one's religion. At the same time, the superintendent or counselor should provide all possible personal assistance, before and during the meetings, so that the entire membership shall gradually develop the ability to express themselves in audible prayer.

2. An effective means of developing the technique of prayer and of encouraging self-confidence is through the use of formal prayers. After young people have had the satisfaction which comes from the thoughtful reading of liturgical prayers, after they have followed reverently the reader's use of the classics of Christian worship, they will find the next step comparatively easy; namely, taking their turns in reading appropriate selections from the prayer books. Every church school library should contain several collections of prayers especially suited to adolescent needs.

3. Nor should such reading be confined to selections from the printed collections. Several classes in the church school, or a succession of committees, may be asked to furnish prayers for stated Sundays. These may be typewritten, circulated among the young people, and used in concert. They should then be filed or included in a scrapbook for future reference. The next step is to ask individuals to write out prayers during the week, these to be read by the authors on Sunday. Lest there be some question regarding the naturalness of this procedure, it will be well first to have the accustomed leaders follow this practice before suggesting it to those who have not yet begun this habit. This is not a mere device for securing the cooperation of the shy. It has the double value of stimulating deeper thought and improving the literary form, and of developing the devotional habit during the week at home.

4. Many of our greatest hymns are fervent prayers. So, too, with great musical compositions. A productive project could be centered about the hymnal. A committee of young people with some knowledge of music might secure the cooperation of an adult musician. Together they might undertake a study of the tunes contained in the hymnal, listing those which have outstanding prayer values; such as, joyful praise, deep penitence, quiet waiting before God. Typical of such compositions are "Coronation," "Whittier" and "Canonbury." Used as preludes to create the atmosphere of prayer, played after a spoken prayer to continue the season of personal meditation, or substituted for the usual words of prayer, they possess possibilities usually ignored in our young people's groups.

A second committee may study the words of the hymns in a standard hymnal, selecting those which may be used instead of extemporaneous prayers. Such classifications as the following will probably be made: gratitude, loyalty to Jesus, penitence, concern for social justice. Few formal prayers excel the worth of "Dear Lord and Father of Mankind," "O Master Let Me Walk with Thee," and "Just as I Am Thine Own to Be." In the cases of the three just mentioned the tunes and sentiment combine ideally to produce the desired emotional response. When such use is to be made of hymns, the leader, in a very few carefully chosen words, should secure the prayerful interest of the group. A skilled pianist should give especial attention to tempo and expression. As an occasional variation, such a hymn may be read in unison instead of being sung.

Vocal solos, duets and quartets are sometimes effective in inducing personal prayer. Care should be taken to prevent the use of songs filled with a tearful emotionalism which is foreign to adolescent experience and inconsistent with the best Christian thought. "Tell Mother I'll Be There" is one of a large group of songs which have no place in normal adolescent groups. Instrumental solos may be used in the same way, especially those played by a competent organist or violinist. Handel's "Largo" and Dvorak's "New World Symphony" are illustrations of two types of high grade music.

5. The Bible furnishes abundant material from which invocations, calls to worship, meditative suggestions, responses and liturgical prayers may be constructed.

Used as prayers some of the noblest passages from the Psalms fulfill their original purpose more impressively than when employed in responsive readings. The following merely indicate the wealth of material which a committee would discover if it searched five or six books of the Bible: Ps. 5:1–4; Ps. 8:1–9; Ps. 95:1–7; Ps. 43:3–5; Ps. 122:1; Is. 52:7–10; John 4:24; 1 John 4:15 f.; Phil. 4:8; Eph. 6:10–18.

6. The unison use of the Lord's Prayer is commendable, but often it is perfunctorily repeated, the spirit of prayer being almost entirely absent. It is one of the most commonly employed pieces of formalism found in our churches. When used out of force of habit or to make it unnecessary for the leader actually to pray what should be in his own heart, it defeats the purpose for which Jesus intended it. Similarly creedal formulae, when thoughtfully, reverently, and earnestly repeated, are worship elements partaking of the essence of prayer; when repeated without intelligence or heartfelt enthusiasm they interfere with real worship.

7. Among young people the Mizpah benediction is widely used. The conditions under which it appears in the Old Testament story are not wholly commendable. The young people's group should study the story in Genesis 31. Then they should consider other passages of Scripture which may be used as benedictions. It is probable that many groups will prefer the emphases contained in the following verses: Numbers 6:24–26; 2 Peter 3:18; Hebrews 13:20 f.; Philippians 4:19 f. These verses and others in both Testaments may be slightly adapted for use in young people's groups.

8. True to the temper of the age, we make little

place for silence in our prayer life; and because worship is a means by which a hurried and clamorous generation may be restored to balance, it is important that we shall make a large place in our daily and Sunday schedule for calm and quietude. The lines of Charles Hanson Towne should be italicized within our hearts and in our manuals of worship:

"I need not shout my faith. Thrice eloquent
Are quiet trees and the green listening sod;
Hushed are the stars, whose power is never spent;
The hills are mute; yet how they speak of God." [1]

Seasons of silent prayer may be planned in advance, others will suggest themselves after some special need has arisen. Moments of silence may follow the call to worship, the major prayer, and the benediction.

The "long prayer" may be made up of single sentences of thanksgiving or petition similar to those in the Book of Common Prayer. Following the reading of each of these there may be silent prayer. After a stirring missionary story, a dramatic presentation, word regarding the illness of some one beloved by the group, or comment upon some wrong which the young people intend to right, a moment of silent prayer may be more effective than an oral petition. A skilled organist may play softly a prayerful hymn tune during the season of quiet.

9. A method common in present-day use involves the simple comment of a careful leader at occasional intervals of the silent period. This guidance may take

[1] From *Today and Tomorrow* by Charles Hanson Towne, copyright 1916 by George H. Doran Company and printed by special permission of Doubleday, Doran, and Company, Inc., Publishers.

such form as the following: "We are all thinking now of just how these principles will apply to the problems of school life next week. Let us pray that we may live consistently." Pause. "To the question of cheating in examinations." Pause. "Of playing fairly in our sports." Pause. "Of the attitude we shall take toward the opposing team." Pause. "Each of us knows his own problems. Let us pray for strength and courage to be real Christians." Such a prayer of directed silence has been especially helpful when the young people are away from home at conferences and are thinking of parents, the home church, and their responsibility to serve when they go home. This method is also recommended for out-of-door services and at meetings called to celebrate special events or to honor heroes of the past.

MUSIC IN THE GENERAL SERVICES

Music creates, enriches or ruins the spirit of worship more quickly than any other element. Reference has already been made to the necessity for a wise choice of vocal selections and for securing the services of a skilled musician if the attitude of prayer is to be created and maintained.

Much is said against the practice of employing singers; and many of the arguments are valid. Too often the congregation allows the choir to do all of the singing; it thereby misses that active preparation of heart which should enable it to participate in the thought of the sermon. Sometimes the singers selected are purely professional, so that even if they possess a sense of the fitness of things and thus meet the artistic demands,

they have no vital interest in the realities of religion. It is much better to use the potential talent of the church under expert direction. Particularly should the young people be trained for regular choir duty. This develops a lasting loyalty to the church and constitutes an important field for the instructional phase of religious education, provided the services are built with all ages in mind instead of adults only. The Episcopal churches accomplish an excellent piece of work through their boys' choirs. The vested choruses, graded by age groups, correlated with the other phases of the church's education program, offer possibilities which only a few of our nonliturgical churches are recognizing.

MUSIC IN THE YOUNG PEOPLE'S GROUPS

The case in the departments and society is quite different from that in the more formal church service.

1. It is seldom wise to employ outside musical help for the church-school sessions. In this matter, as in all phases of the young people's enterprise, it is important to place large responsibility upon the members of the department, provided that capable adult assistance is made available.

2. Adequate preparation is essential. The numbers should be rehearsed long and often enough so that their rendition is free from discords and imperfections. The chief criticism of the special music in societies and departments is not that there is lack of talent or that it is mediocre; it is that the singers do not regard their assignments as being important enough to require repeated rehearsals.

3. The responsible officers of the department should

suggest either the type of music desired or name specifically the composition wanted. The chairmen of committees are often responsible for the poor quality of musical numbers. It is common for the leader to ask, "Won't you play something, or sing something, on Sunday?" The worship theme may have to do with the joy of Christian living; but the soloist or the quartet may decide to sing a funeral hymn. The rest of the worship program may be planned on a high artistic level, but the special participants may choose to use a piece of tabernacle jazz.

4. The group should try to secure the services of a capable musician who will advise them each week about the program. In selecting such a counselor it is not enough to find a person who can play or sing well, or even one who is a professional. Many persons who would not be content to play the latest popular music at a recital or to give musical comedy selections to their pupils for lesson assignments will nevertheless recommend for regular church use slowed-up fox trots. The first requisite of a musical counselor is an understanding of the meaning and purpose of worship; the second is an appreciation of poetry and of musical values.

The main function of such an adviser is to assist the young people in planning and carrying out their own worship programs; he must not assume so much leadership that young people themselves are pushed into the background. He may not be the person to direct the singing, but if he is competent his judgment should have great weight with the director. One of his chief tasks will be to convince certain enthusiasts that the

success of an "opening exercise" is not to be measured by the degree of "pep" or noise generated.

5. Orchestras seldom add to the spirit of worship. They are sometimes organized as a means of interesting young people in the school or society. They may render excellent service on social occasions, and they may even have some part in the Sunday program. If this participation is to be during the worship period, care must be taken to exclude those instruments which almost inevitably generate the spirit of the dance hall. It is a question whether orchestras including many brass or reed instruments can actually be useful in a worship service. They more easily create noise and speed and an element of entertainment, all of which are foreign to the best states of devotion.

6. Great care should be exercised in selecting songs for congregational use. There is no virtue in developing a thunderous volume of song. Antiphonal and competitive singing for the sake of variety and of increasing participation is entertainment and not worship. It should be said as emphatically as possible that all jazzy songs should be ruled out. Those which picture Jesus as participating in military undertakings are not true to our best thinking about him. Those which are full of outworn or inhumane theology should not be used. At the same time, it is not to be advocated that only those songs be sung the meaning of which is completely clear to adolescents. It is the common experience of the race that frequent use of certain pieces of literature serves to reveal their meaning gradually.

7. It is not at all certain that young people need a different hymnal from that used by the church

generally. The best and most useful hymnals prepared for young people include the great classics of the church's hymnology and add a few hymns particularly appropriate to youth. If those favorites of young people ("O Master Workman of the Race," "I Would Be True," for example) were added to the regular hymnal, there would be no necessity for purchasing two sets of books. Better to buy one supply of high grade hymnals than to waste money for the collections of popular songs frequently secured for the "Sunday evening meeting." If cheap music is constantly set before young people this is the kind that they are likely to demand; but such a procedure will stultify them, it will not acquaint them with the real literature and music of worship. The common practice of providing jingles and jazz is as bad a practice as it would be for the public schools to substitute for Milton and Emerson the gaudy magazines which litter our news stands.

8. The young people should become acquainted with a dozen or two of new hymns each year. But, wherever possible, care should be taken to introduce these hymns in such a way that the group will not spoil the worship period by stumbling through them. This may be done in two ways: A special period of rehearsal may be held during the department or society session, preceding or following the worship period. Or a quartet (after much practice) may be prepared to give such leadership that a new hymn will move along easily the first time it is used.

9. The practice of having a "hymn for the month" is a good one. This is an excellent means of learning and appreciating a new hymn; it is also a good method

of understanding the worship values of familiar words. In connection with announcing the plan of having a "hymn for the month," the leader or some other designated person may be assigned the duty of looking up the history of the hymn, the biography of the author or composer, and of reporting at one of the sessions the circumstances under which the hymn was written and the experience out of which it arose. This is one of the most effective methods of producing a whole-hearted appreciation.

Questions for Thought and Discussion

1. What is prayer?
2. How should the adult prepare for his public prayer?
3. How may young people be helped to begin to pray in public?
4. What are the values in encouraging the practice of writing prayers?
5. How may music be used to create the spirit of genuine prayer?
6. How important is silence as a means of prayer?
7. Discuss the comparative merits of paid choirs and of voluntary choruses of young people.
8. What precautions should be taken in asking musicians to give special numbers?
9. Why are orchestras of doubtful value from the standpoint of worship?
10. What principles should govern the selection of hymns?

Additional Reading Sources on Prayer

BROWN, W. A. *The Life of Prayer in a World of Science.* Scribner's.

CARTER, H. C. *Our Father.* Appleton.
CONDE, BERTHA. *The Way to Peace, Health and Power.* Scribner's.
FOSDICK, H. E. *The Meaning of Prayer.* Association Press.
JONES, RUFUS. *The Inner Life* — and also other volumes. Macmillan.
ROYDEN, A. MAUDE. *Prayer as a Force.* Putnam's.
STOLTZ, KARL R. *The Psychology of Prayer.* Abingdon Press.
STREETER, B. H. et al. *Concerning Prayer.* Macmillan.
THURSTON, MABEL N. *The Adventure of Prayer.* Revell.
THURSTON, MABEL N. *The Open Gate to Prayer.* Revell.

Collections of Prayers

A Book of Prayers for Students. Student Christian Movement. (London.)
Acts of Devotion. Macmillan.
CARPENTER, J. E. *Prayers in Public Worship and in College Chapel.* Lindsey Press.
DAWSON, MARSHALL. *Prayer that Prevails.* Macmillan.
HOYLAND, J. S. *Book of Prayers.* (Written for Use in an Indian College.) The Challenge Books and Pictures Ltd. (London.)
JONES, J. L. *Prayers.* Beacon Press.
MCCOMB, SAMUEL. *A Book of Modern Prayers.* Longmans, Green.
RAUSCHENBUSCH, WALTER. *Prayers of the Social Awakening.* Pilgrim Press.
RICHARDS, T. C. *Young Men and Prayer.* Pilgrim Press.
SCOVIL, ELIZABETH R. *Prayers for Girls.* Henry Altemus Co.
SLATTERY, MARGARET. *A Girl's Book of Prayer.* Pilgrim Press.
Everyday Prayers. Doubleday, Doran.

Additional Reading Sources on Music

BENSON, L. F. *The Hymnody of the Christian Church.* Doubleday, Doran.
BREED, D. R. *History and Use of Hymns and Hymn-Tunes.* Revell.
BROWN, THERON AND BUTTERWORTH, HEZEKIAH. *The Story of the Hymns and Tunes.* Doubleday, Doran.
CAMPBELL, D. *Hymns and Hymn Makers.* Scribner's.
HARPER, E. E. *Church Music and Worship.* Abingdon Press.
LORENZ, E. S. AND MCAFEE, C. B. *Church Music.* Revell.
METCALF, F. J. *American Writers and Compilers of Sacred Music.* Abingdon Press.
METCALF, F. J. *Stories of Hymn Tunes.* Abingdon Press.
PRICE, CARL F. *One Hundred and One Hymn Stories.* Abingdon Press.
SMITH, H. AUGUSTINE. *Worship in the Church School.* D. C. Cook.
WALKER, JOHN M. et al. *Better Music in Our Churches.* Abingdon Press.

Hymnals

Leaders should consult the hymnals issued by their own and other communions. Some of the best worship materials for young people have been issued by denominational agencies.

BARBOUR, C. A. *Fellowship Hymns.* Association Press.
HARTSHORNE, HUGH. *The Book of Worship of the Church School.* Scribner's.
Harvard University Hymn Book. Harvard University Press.
LITTLEFIELD, M. S. AND SLATTERY, MARGARET. *The Hymnal for Young People.* A. S. Barnes.

MUSSEY, M. H. *Social Hymns of Brotherhood and Aspiration.* A. S. Barnes.
SMITH, H. AUGUSTINE. *American Student Hymnal.* Century.
SMITH, H. AUGUSTINE. *Hymnal for American Youth.* Century.

Chapter VII

OTHER ELEMENTS IN THE SERVICE

Extra-Class Project

Complete the program of worship for which you have chosen the central feature, the prayers and music as the extra-class projects of the two foregoing chapters. To do this, study the materials of this chapter and then prepare whatever of the additional elements discussed seem appropriate to the kind of service you have been planning.

The central feature and the important elements of music and prayer have received treatment in the two preceding chapters. In this there will be discussed a number of other elements which are commonly found in a service of worship for young people.

1. *The Call to Worship.* The purpose of this element is to summon the worshipers to the service. The musical prelude which ought to precede the call is a part of it and should bring the young people to the attitude of true communion with God. But the orally expressed call may be made to serve as a thoughtful reminder of the aim of the program and to strengthen the determination already forming in the minds of the worshipers to make the period one of real help. The test of its effectiveness is found in the attitudes revealed in the remainder of the service and the kind of actions expressed in the lives of the young people.

It is important, therefore, that the call be given in such a way as to produce these results. Sincerity, reverence, and faith must be revealed in the manner and voice of the leader. Distinctness of speech, moderation of speed and proper emphasis of ideas must be in his mind to safeguard against the natural tendency to meaningless haste which defeats the end in view.

There is need at this opening point of the service for sufficient variety to challenge the attention of young people. Why not use a call from modern sacred literature or one composed by the young people? Could not a call be sung by the choir or by a quartet? How about an instrumental call, using organ, piano, violin or cornet? In the latter case, a preliminary statement might be given in order that those present may seek in the music that which does call them into God's presence. Sometimes the call may be given by the leader alone; at others by the several persons who may be sharing in the program; and at still others it may be uttered in unison by the entire group in recognition of their unity of purpose. The call may be followed either by a brief prayer of invocation or by an appropriate hymn.

2. *A Statement of Purpose.* Such an element is not usual, but is often found to be of decided worth in many services, especially in those which are somewhat unusual in purpose or form. It consists of an explanation of the goal and general method of the service. If reverently done, it adds to the effectiveness of the service; if not, it may mar its beauty and worshipful spirit. Such a statement may be placed either just before or just after the call to worship. In any case, it should be early in the order of elements.

Another variety of statement of purpose is that which may be given just before some such central feature as a modern inspirational poem, a musical selection, a picture, a dramatic feature or a ceremony. In some services a statement at the opening will be sufficient; in others it may best be placed immediately preceding the central feature; in a few cases it is possible that two statements may be required.

3. *Responses.* Historically, the response grew out of the singing of the Psalms. This portion of the Scriptures still furnishes the content of many responses, although they are only occasionally set to music and are giving way to New Testament scripture and other literary materials. The ideas of modern writers embodying a religious motive are becoming more and more popular with young people as responsive elements of a worship service. This change is generally commendable, particularly from the standpoint of introducing ideas which are on a level with the teachings and spirit of Jesus to replace the pre-Christian ideas expressed in many of the Psalms.

Responses are appropriate in various parts of the service. Because of the influence of tradition, they are more usual in the opening portion preparing for the central or climax feature. They may serve to give a general worshipful atmosphere, in which the central theme may have every chance to make its impression, or they may furnish an explicit foreshadowing of it.

When utilized later on in the program, responses may serve to strengthen the central idea; that is, they may be the way in which the worshipers are led to take a most direct and active part in the climax feature it-

self. For example, when the central feature is the use of a modern sacred poem or prose selection, alternate portions of it or similar reinforcing materials, or even repetitions of it, may be given as responses by the group as a whole. In some cases various responses may be given by a number of groups with good effect; or again, the response or responses may be the way in which various members participate in a ceremony or ritual or answer the challenge to give themselves wholeheartedly to a Christian enterprise.

Responses may be musical as well as merely verbal. The congregation or choir may sing the portion intended for them; or, in some cases, the playing of a refrain associated with a familiar theme may be substituted. A well-chosen and well-rendered musical response makes an emotional appeal which mere verbal expression lacks. When the response follows a prayer, the musical type is to be preferred.

The values of the use of verbal responses lie in the facts that thought content is thus given to the service, that they aid in bringing about a feeling of unity and cooperation in the group, and that they offer an opportunity for variety and enrichment of the program. The points at which the employment of this element is to be guarded are: (a) the tendency to have too many services of the responsive type or to use too much of this material in one service; (b) the use of the response too largely from the cold, intellectual approach; and (c) the selection of responses which are devoid of Christian idealism.

4. *Scripture Materials.* It is traditional to read a passage from the Bible in a devotional service. The

probable reason for this is to furnish the basis for and lend authority to a sermon or talk which comes later in the service. For many reasons it may be questioned whether the reading of a Scripture passage in the customary fashion is always necessary.

If a Scripture selection is a part of the total program, it may be employed early to give a preparatory setting or point of contact, as in the case of the response, or it may be used as the central feature. This is to be recommended in brief devotional meetings, where a more elaborate order of service is inappropriate.

5. *Offering.* There is some debate as to whether the taking of an offering should be a part of a service of worship. Historically, its inclusion is probably due to the traditional idea of sacrifice prominent in religious services, strengthened by the practical necessity of securing funds for church support and the worthy practice of raising money for benevolent purposes. Doubtless time will see a diminishing of the money-raising emphasis which has had altogether too prominent a place in worship and has detracted from the true purpose of the service. It is probable, also, that there is no necessity for it in many worship programs of a young people's group.

However, where it seems a vital element, it ought and can be made a contribution to rather than a detraction from the attitude of worship. Unless it is the special feature or an outgrowth of it, as it sometimes may well be, the offering should come before the climax of the meeting. If its function is that of expressing thanks to God for blessings received and a desire to share in the work of his kingdom, it would seem to be appropriate to

place this element sufficiently early in the program to make it a part of the general preparatory portion of the service rather than of the climax feature.

To make the best use of the offering as an element in young people's worship, it should be taken in an orderly and reverential manner, with as little attention being directed to the physical details as possible. Exhortation is to be avoided unless the offering is the central purpose of the program. In this case, the program should be so carefully planned that what is contributed is the natural and willing response to an opportunity to render Christian service through a gift of money.

An offering which is a regular element in a young people's service should always be treated as worship. A prayer may precede or follow the actual gathering. When the offering is being taken an instrumental or vocal selection may be rendered provided it furnishes an appropriate background and is not felt to be a competing element or number which takes the thought and feeling of the worshipers from the act of consecrating their material blessings to the Father's service.

6. *The Benediction.* Strictly speaking, the benediction is a prayer, but because of its distinct purpose we may consider it separately. While this element, which formally ends the service, may accomplish many purposes, its central objective is, as the word implies, that of saying farewell. It is the blessing of the leader upon the group or, in the case of unison benedictions, the expression of mutual blessings.

It may be and often is effectively joined with the closing prayer, particularly in longer services where

there is need for a concluding prayer to summarize the service. It may be recited or sung, but it ought not to be given by a person who is not in some way a leader of the service, as the introduction of such a new participant tends to break the unity of the service. Often there is a practice of slighting the benediction by hurrying it or failing to give it expressive and prayerful rendering. The spirit of worship should be sustained to the very close and the benediction should therefore be as meaningful in phraseology and as carefully expressed as any other element. Where followed by a period of silent prayer, and then a reverential musical selection, its value is measurably heightened.

7. *Periods of Silent Meditation.* Our clearer understanding of the real meaning of worship, together with the discovery of the psychological laws which govern its expression, is leading us inevitably to see the need of improving it at one point in particular. Our worship has included too many activities representing an outgoing of energy and too little of the spirit of passive receptivity. We need more opportunities for quiet, meditative, individual thinking and fewer of trying to follow the thoughts of others exclusively; more of the sense of being alone with God and less of the presence of man-made programs. To the degree that careful planning of worship can impress us with the nearness of God and cause us to forget the framework of devices, to that degree will it fulfill its highest purpose.

What would a friend think if we were to meet on common ground and then we were to do all the talking? Is there not a certain unconscious discourtesy on our part, and perhaps even irreverence, in the fact that

we provide so little opportunity in our worship programs for God, our Father, to speak to us? It would seem that our present practices in this respect are open to serious criticism. It has been suggested that we may be helped to follow the intentions of our Great Leader in this regard by learning from the religions of the Orient with which we are now coming in contact. We are also reminded that Christianity itself came out of the meditative East, and that we have failed to grasp its true meaning because of the practical and materialistic emphasis of our Western civilization.

The values of silent listening to God's voice can be obtained in several ways. In the first place, our types of prayer can be changed so that there is more silent prayer. There can also be directed prayer, in which the leader merely suggests the topics or starts the meditation for the group, pausing between his suggestions for the worshipers to fill out the prayer in terms of their own needs.

In the second place, we can provide for "periods of meditation," which might not be described as formal prayer but in which the worshiper seeks rather to feel the presence of God than to organize his ideas intellectually. The saints of all ages have found satisfaction in such practices. There are obvious dangers and difficulties in an excess of this type of worship experience, but most of them may be obviated by a proper balancing of these periods of meditation with more formally organized prayers. We need not sin in going to one extreme because we have gone to the other.

In the third place, reflective enjoyment of the companionship of God is possible in connection with a

number of the central or climax features described in an earlier chapter. The display of a great picture, whether it be in the form of a production from the canvas of a master artist or be caused by the rays of light from a stereopticon or moving picture machine, affords a chance for receiving a vital message. The same type of response may be secured also by listening to a great piece of music. Or the skilful use of light and color can set the conditions for receptivity. Or the service may be held in a place of natural beauty and provision be made for the worshipers' gazing with open rather than closed eyes upon God's revelation in the beautiful sunset or in the sublime mountain peak. Or again, the reading of a divinely inspired poem may be followed by a time of silent reflection upon its deepest meanings as they apply to the individual problems of the young worshipers. Or yet again, the ceremony or ritual may include definite moments of self-searching and self-dedication to the truth which it is designed to symbolize. All these are occasions for letting God speak to the hearts of our young people and are the types of worship which develop their higher natures.

8. *What About Announcements and Business?* This is a problem which troubles many young people's leaders. The heart of the answer is the fact that details and routine of business matters are not conducive to a spirit of worship. Religion concerns all life, to be sure, and all matters which have to do with carrying on the kingdom of God are worthy of a time and place in the young people's total program. But since worship is primarily a feeling-response and, since any effective service of worship demands singleness and unity of purpose, the

introduction of any announcement and the discussion of matters not making a direct contribution to the purpose of the service only result in divided attention and confusion.

If, however, the projected service has as its central objective the development of an attitude with regard to some worthy project of the young people's group, then it may be that some statement may be necessary to make the worship more likely to achieve that end. But such an announcement comes rather under the heading we have previously discussed, namely, a "Statement of Purpose."

What shall be done about miscellaneous items of interest and importance, which one is tempted to introduce into a worship service? Here are a few suggestions as to how they may be handled: (a) A brief business meeting or assembly may be provided apart from the worship period to take up such matters. If it must come close in time to the actual worship service, psychological effect demands that it come before rather than after. A clear-cut distinction should be drawn between the two types of program. (b) The young people may print or mimeograph a bulletin for general distribution. (c) Announcements may be distributed in typed or written form among the classes or in connection with the discussion period at the young people's meeting. (d) A bulletin board may be used and the members of the group may become accustomed to watch for business items. If such ways as these are utilized, there will be a distinct improvement in the spirit of worship which is otherwise impossible.

ORGANIZING THE ELEMENTS

Our chapter may well be concluded with a discussion of how these various elements which have been described in the last three chapters may be so organized as to produce the results implied in the aim of the service. We must, however, refer again to the question of spirit as over against the technique of arrangement and the rendition of the elements. It is the old, old question as to whether or not real worship is to be effected or whether nicely ordered but dead formalism is to be the outcome. Every attempt to revive the art of worship is beset with the danger that the emphasis will be upon the forms rather than upon the end for which they are used. There are those who even go to the extreme of saying that no amount of tinkering with the machinery of worship will make for reality. We may not agree to this extent, but we ought not to treat the matter lightly. True worship, as has been pointed out in an earlier chapter, ought to be characterized by reality, by a religious spirit and by a Christian atmosphere. To attain these ends a number of facts should be considered.

1. The purpose of the service must be kept in mind in organizing and selecting the elements. There seem to be three types of worship services: (a) those in which the predominant emphasis is on instruction; (b) those which are designed to lead to action; and (c) those in which the devotional emphasis is sought for its own sake. The materials which go into a service will vary accordingly. For example, if the aim is somewhat instructional — the bringing in of a new

idea — a sermon, talk, story, informational sketch or similar element will be prominent. If the aim is predominantly to arouse to action, a vigorous address, an action poem, a stirring piece of music, a ceremony of allegiance or a telling drama must find a place. But if the goal is primarily devotional — to soothe, to comfort, to bring relaxation and order of mind and spirit (and there must be many services of just this type) — then there should be appropriate physical environment, music, prayer, and considerable silent meditation. It is not to be implied, however, that services of the first two types may lack the spirit that so predominates in the last; for, if so, they are not entitled to be classed as worship.

2. We can easily see that, because of the very demand for reality and the other characteristics of true worship there must be variety. In the last three chapters of this study there have been included a few of many types of services; even a most casual examination of these various suggested programs will show the difficulty of laying down a precise order for every service. Much depends upon whether the single service stands alone or is one of a series. For example, for the sake of unifying the series and emphasizing the theme for the month, provision may be made to use the same introductory materials in each of the services.

Similarly, if the program consists of little more than a single element, the question of arrangement is simplified. Perhaps this single element is a drama, which needs no formal prayer before or after, no additional hymn or other music, no Scripture or other aid; for these elements may be in the drama itself or

may be so implied that to introduce them as additions would result in spoiling the effect. Sometimes a story well told, a bit of Scripture read with reverence and with expression, a hymn rightly selected and sung or a fitting poem recited is so filled with the worship attitude that for the occasion it alone is sufficient.

3. Another factor which the builder and planner of programs must take into account in organizing the elements at his disposal is the necessity for grading. For every age- and experience-group there must be worship in both smaller and larger circles of acquaintanceship. Private worship, class worship, department worship, worship with the entire church — all must be provided for. But a major portion of the experiences in the church training program will be for those of the adolescent's own period of development. Hence, there should be regard for just those levels of interest and achievement which are characteristic of Intermediates, if it is for those of this age that we are planning; or for the abilities of Seniors in their programs; or for the needs of the older Young People in services planned for them. It is quite probable that in our desire to provide for the principle of gradation we have drawn the dividing lines too sharply; but they must not be erased entirely; there is a need for separate services for each of these groups at times, even in those churches where a single adolescent worship service may be a practical necessity. In every such departmental group or class service, appropriate materials should be selected.

4. At least two other factors must be reckoned with in building any program of worship; namely, the length

of time available for the service and the persons who can be depended upon to take leading parts. The matter of leadership is to receive detailed treatment later, but a few words regarding time: In a morning or evening session of a young people's group, perhaps one third of the time might be allowed for worship; but this must never be a rigid rule. Sometimes the best thing to do is to give over the entire period to this aspect of religious education; or sometimes, by careful thought in planning a service, the period of worship may be made very short in view of other important work to be done. Nor is it always necessary to have formal worship at both of two sessions which young people may have on Sunday. A longer and more formal program may be given in the morning; in the evening just a single element; or the order may be reversed.

Are there any formal steps by which one may piece together, as it were, the various elements? Is there, one might ask as preliminary to this, a succession of distinct stages into which every worship service, or worship services in general, must be divided? Some will say "Yes" and give us an analytic list of attitudes. This may be necessary in a formal church service. But our purpose in the training of young people will be defeated if formal steps are insisted upon too rigidly. There are, on the other hand, some suggestions as to procedure which may profit a builder of programs for young people.

Granted that such a one is thoroughly impressed with the importance of the true spirit in worship, that he has defined his purpose, that he has considered the needs, interests and abilities of his group and that he is aware

of the time and leadership available, it may be suggested that in most instances he will center his attention first upon the central element which he is to use as a technique to fulfill his objective.

After this has been discovered, he will probably consider how the way may be prepared for it. This preparation will be two-fold: (a) Most longer services require and can profitably afford to give a place to bringing the worshipers into a reverent and receptive attitude. Therefore, the earlier portion of the service will be devoted to this end and elements selected accordingly. (b) Then the planner may go in search of materials which will foreshadow and pave the way for the climax feature. He must be careful to see that these do point the way and do not cause the minds and hearts of his group to wander about. On the other hand, he must not select or use materials of such a nature that they take the edge from the climax element so that it becomes an anticlimax.

His last thought (although actually all these so-called steps will probably be going on at once) may be for the way in which he can lead his worshipers most effectively from the high level of the climax to the close of the service and back into the daily round of life without loss of the attitude which the entire service is designed to produce. The concluding portion must therefore recall the idea presented, point toward a way of expressing it and make an emotional appeal to give the needed "drive." It must also be brief and free from anything which distracts attention from what has preceded. Whatever the element or elements chosen for this purpose — a musical selection, an expressed

prayer, a service of consecration, or a period of silent meditation — they must meet these qualifications.

Questions for Thought and Discussion

1. What value is there in making a statement of purpose at the opening of the service?
2. Discuss the use of responses in a young people's service.
3. Why should the offering be considered a part of worship?
4. What should silence do for the worshipers?
5. What is the effect upon worship if announcements and business are interjected?
6. How can we avoid formalism in our new emphasis upon correctness of worship forms?
7. What three types of worship services may be distinguished?
8. How important is it to grade the worship in line with the accepted age-groupings for adolescents?
9. In putting together the elements for a worship service, what is the first matter to be considered?
10. How important is the actual arrangement or order of the elements to be included?

Additional Reading Sources

Gates, Sherwood. *Youth at Worship.* (Christian Quest Pamphlet No. 6.) The International Council of Religious Education.

Harper, Earl E. *Church Music and Worship.* Abingdon Press.

Hartshorne, Hugh. *Manual for Training in Worship.* Scribner's.

HARRIS, THOMAS L. *Christian Worship, Its History, Development and Ritual for Today.* Doubleday, Doran.
HODGKIN, L. V. *Silent Worship.* Macmillan.
ODGERS, J. H. AND SCHUTZ, E. G. *The Technique of Public Worship.* Abingdon Press.
STACY, GUSSIE B. *Worship for Youth.* Powell and White.
VOGT, VON OGDEN. *Modern Worship.* Yale University Press.

Consult also various books of worship listed at close of Chapter IV and denominational worship manuals and hymnals.

Chapter VIII

DEVELOPING INITIATIVE

Extra-Class Projects

1. Write an account of a young people's project in worship, describing the situation which caused the project to be undertaken, the various steps of procedure in carrying it through and the outcomes. Conclude your account with your estimate of its value for the religious education of the young people engaging in it.
2. Report any original prayers and hymns which have been prepared by young people individually or as a group. Describe the circumstances of their creation, how they were used and the results. Include in your report copies of such prayers and hymns, if they are available.
3. After a careful study of the portion of the chapter entitled "Private Worship," write a criticism of it, telling where you agree or disagree with the points discussed and adding such other points as you think should be included under the theme.

Previous chapters have set forth the nature of true worship and suggested a variety of types which are appropriate for young people's groups. It might be easy for one, having come thus far, to draw the conclusion that the way to develop the worship attitude in his young people is for him to plan and carry through the suggestions made. Let it be said again that most of

what has been suggested may be done in such a way as to lose the heart of the whole matter; namely, the spirit of reality. True worship is distinctively purposeful activity; and unless the young people worship of their own initiative, we shall have failed, no matter how interesting the programs may have been made.

The task of leaders of the worship life of young people is to develop a real desire to worship so that such programs as have been outlined are undertaken and carried through by the young people themselves because they want the experiences. Initiative, cooperative planning, responsibility and the creative spirit are as desirable traits in worship training as in any phase of religious education. The characteristics of true worship enumerated in Chapter III will be prominent only as the leader conceives his task, not so much that of leading a service of worship for young people as that of leading young people to worship for themselves.

Most of what has been said in this volume has to do with church-school programs of worship; this is necessary because of the very nature and limitations of a Christian character-training program that is centered in the church. All that is done, however, in and through our church-school worship activities should have as a primary goal the development of attitudes which "carry on" in the other circles of life in which the young person moves and in those periods when he is alone.

It would appear that this aim is sound also from the viewpoint of seeking to develop in young people the habit of worshiping even when there is no immediate problem or crisis in which they feel the acute need of the Father's companionship and guidance. There is a real

danger that, in the legitimate emphasis upon the necessity of beginning with the learner's real problems in our various types of religious education activities, we may forget the ultimate goal. The Christian who through various experiences has found the need of communion with God should realize the fact of greater and more perplexing problems ahead for which he should be prepared. Hence the need for developing a general habit of worship so that we approach God as a friend at any and all times and places, just because we like to be with him and are deeply conscious of the rich resources of his presence.

RELEASING THE CREATIVE SPIRIT

Those who have tried it have discovered that young people do worship of their own accord and, if the conditions are rightly set, will plan and carry through programs which represent the highest type of sincere purpose and display a quality of technique which would put many adult groups to shame.

1. Among some members of a certain young people's group there was a deep-seated conviction that their Sunday evening meetings were too largely discussion and too little worship. Their voicing of this criticism led to a serious consideration of the situation and finally to a project of having an occasional service in which the devotional element was dominant. A committee of the group was appointed to prepare for such a service, with the help of the pastor and director of religious education. The theme chosen grew out of the topics of their discussion meetings for the preceding months. A program

was arranged and the details of its execution carefully attended to. The members of the group met in the church parlor to rehearse the hymns and to have the general nature and details of the service explained. Then they went quietly into the beautiful auditorium of the church which was lighted at the front, but purposely kept dim at the rear. The pastor was asked to give the two meditative talks which were the central and climax features of the simple but reverential service, for the reason that the young people thought him the person who could do most effectively just what they wanted done. The significant thing at this point was the fact that the young people chose the double theme and suggested the nature of the remarks. The program was carried out as planned and all the members agreed that they had never had a more worshipful meeting and voted heartily to repeat it.[1]

2. Another service in which talks of a missionary nature were the central features took place in a church school near Chicago. It particularly illustrates the fact that boys even of Intermediate age can be led to plan real worship programs and to conduct them successfully under trying circumstances. A class of eight boys had charge. They had taken as their theme the work of a home-missionary school for Indian children. Their preparation consisted in studying pamphlet literature sent out by the missionary board describing the work of the school and in having a midweek class supper with a full-blooded Sioux Indian, a graduate of the school, as the guest of honor. Suffice it to say he had to pay for his supper by supplying the information

[1] See pages 196-97.

these boys wanted for their coming program. The service was to begin at 9:45 on Sunday morning, but when the observer happened in unexpectedly at 9:20 he found eight eager boys rehearsing in order to make it a success. Of course every member of the class had a part. One presided, another announced the hymns, a third led the responsive readings, a fourth offered prayer, and the remaining four members gave brief talks. The program was going along splendidly, when a large dog came down the aisle. It happened that the boy who was then speaking was (from observation of his actions just before the worship service began) the liveliest of the class. At the moment he was telling a pathetic story about a little Indian orphan lad and his grandmother. Did he stop and laugh as some members of the audience, even adult ones, were doing? The observer guessed such a thing might happen because of the boy's cut-up antics before the service. But it did not; he went right on, without the slightest hesitation or concern. The dog was led out and the service was carried through without interruption as far as the group on the platform was concerned.

3. A church-school class of young people made up of the members of two orchestras, whose class discussions for three months had centered around the general topic "Music and the Church," came to their turn to lead the department in its opening worship on the second Sunday before Christmas. They had chosen the theme "Christmas Carols," and the service which they finally worked out came to its climax in a brief and pointed talk by their leader, followed immediately by a quartet which sang some of the favorite carols of the season.

The leader ended his talk by telling of a lad in France who, living near an American hospital, had heard the soldiers singing "the old familiar carols" and exclaimed: "Never have I seen a finer Christmas." The leader then suggested to the worshipers before him that they take the jazz music from their pianos and get out the Christmas carols to play and sing during the holidays. The timeliness of the theme, the effectiveness of the leader's talk, the selection of appropriate carols and the fact that this program was worked out and participated in by members of the class — all combined to make it a very effective service.

4. The members of three Senior Department classes in a church school undertook a project of presenting a pageant, entitled "The Prince of Peace," as a worship service for the entire membership of their church at the Christmas season. They first studied in their classes the materials for the pageant: one class studying the Old Testament; a second the New Testament; and the third World Friendship and International Relations. With the materials thus acquired, they prepared their pageant of five scenes. They then drilled themselves upon their original production and gave it at the appointed time. That they considered it a worshipful message is shown by the fact that before its presentation the members of the classes gathered in a brief prayer service and that they asked an older friend to explain its essential worship nature to the audience to forestall applause.

5. In a similar fashion a class of Senior girls in another church concluded their study of church history — including the story of the church in general, of their

denomination and of their own local church — with a project of a pageant which took as its theme several episodes in the founding of their local church, significant scenes in its history from the founding to the present time, and the dedication of youth to the solution of its present-day problems. This original pageant was considered by those who witnessed it as effective a program of worship as any they had ever seen.

6. A group of young people of high school and college age at a summer conference were taking a course entitled "The Science of Leadership." As a sub-project of the course, a committee from the group prepared and conducted, at the evening vesper hour, a service of worship for the entire membership of the conference. They chose as their theme the life and spirit of a pioneer minister of the territory in which the conference was held. The service was a simple one with the usual elements of appropriate hymns, Scripture, an original prayer and a very interesting talk about the work of the early missionary leader. The element, however, which seemed to give this vesper worship its significance and cause it to be remembered, was the fact that the young people who prepared the program had secured a large portrait of the leader whose life was the theme of the service and placed it before the members of the conference as they were seated on the ground. The picture seemed to focus the attention of all upon the theme, and it made for unity, reality and reverent attitude during the service. Some suggestions had been given by the counselor, but for the most part this simple and effective vesper worship was the work of the young people themselves.

ORIGINAL PRAYERS AND HYMNS

Before this section of the discussion is concluded, it should be added that young people can and do create the various elements which make up an effective worship service. Instead of relying upon an adult to offer prayer, they can be encouraged to depend upon their own talents in this respect. Sometimes the best prayer for the occasion is one which some older Christian has prepared; again one who is taking part may compose one in advance and repeat it at the service; at still other times an extemporaneous prayer may be most appropriate. But as far as possible, originality is to be encouraged, for it is at this point that the present day worship of young people would seem to be most lacking.

The same advice may be given with regard to music. It is perhaps too much to expect that young people will be as original at this point as in the case of prayer. But it is certainly within bounds to suggest that somewhere among the worship and study activities there should be a serious evaluation of the worth of hymns, as to both tunes and words, so that only the best may be chosen for services of worship. It is also not without reason to suggest that now and then an original hymn may be written for use of a department, society, or class to be used over a definite period of time or for a special occasion. These same young people often write real poetry .[1] An illustration of the fact that original hymn writing can be done, if we set the conditions for creativity, is given in Chapter XII. [2]

[1] See Mearns' *Creative Youth* for abundant illustration of this fact in the case of high-school students.

[2] See page 227.

HOW TO PROCEED

It is not to be expected that any leader can plunge his young people at will into the responsibilities of planning and conducting a worship service. Even if they desire to do so, it might not be a wise procedure. The process had better be a gradual one to ensure that the resulting worship shall be of a high order. Groups of young people have in many cases been asked to conduct worship services in their department, society or club and have done so, but with so little preparation and guidance that they have fallen short of worship and rather put on what is more like an assembly program, quite devoid of the emotional attitudes present in worship. But more often the leader's problem is not due to the over-willingness of the young people to assume responsibility for worship programs, but to the opposite. For many reasons which are apparent, young people as a rule are hesitant about undertaking projects of worship and must be approached skilfully. The general steps which a leader may follow to reach the goal of relatively full responsibility on the part of his young people may be such as these:

1. He may start by asking for suggestions to be incorporated into the services which he or other adults associated with him are leading. If he has a young people's council or other responsible body of officers, he may work through its members. If not, he may go to individuals personally and privately. He may ask for written unsigned criticisms, both positive and negative, of the ways in which the services are being conducted.

He may ask them to choose suitable themes, hymns, prayers, Scripture selections, etc. (but not just before the service nor after it begins, as some leaders do!). This sort of procedure does have the advantages of arousing an interest, of making for freshness and variety, and of leading the young people to see that after all it is their service.

2. The group leader's next step may well be the use of certain individuals, classes or committees in parts of the service. Classes, for example, may be asked to select or prepare a prayer, to repeat the responsive reading, to furnish a special musical number, to act as ushers and take the offering, or to furnish a story, sacred poem, talk, dramatic sketch or like number. Many times portions of the service can be secured when it would be impossible to have an entire service taken care of by the young people. The leader has the responsibility, however, of seeing to it that the portions to be given are well prepared and fit into the general theme of the service.

The leader also has an opportunity in connection with this step to do some effective teaching upon the important subject of prayer. He will be given or skilfully make an occasion for himself to review and discuss the prayer being prepared. It is best to do this with individuals or with a small number. He must be tactful, of course; but judicious questions and comments may be brought in so as to develop an intelligent and sympathetic attitude toward the subject on the part of his young friends.

3. After this type of help has been secured for some time, the leader may ask a class or a special committee

to prepare and conduct an entire service. Sometimes this can best be done in the case of a service for a special day or with a special theme which some class has been studying for the past few weeks or months. In any case, the leader will want to insure success by meeting with those who are to take part, both to help them and to safeguard against undesirable features.

4. When such occasional programs have been successfully undertaken for a while, some plan may be proposed for turning over the general responsibility for practically all the services in which the group engages. The precise way in which the leader places the responsibility upon them will depend somewhat upon the form of organization in which the young people are gathered. Generally, it will mean that there is a devotional committee appointed. The leader or another of the adults, however, should be on the committee as a counselor or *ex-officio* member, so that some form of supervision may be exercised.

WORSHIP AS A LEARNING PROJECT

At some time during these steps by which the group counselor is seeking to lead his young people to assume full responsibility for their own services of worship, it will be exceedingly profitable if the young people, or a number of them, can engage in a project of discovering the meaning of true worship and something of the methods of using it with their group. It may be that one of the classes, or those appointed as the devotional committee, can undertake such a project for a period and then share their conclusions with the entire

society or department. The time for launching such a project will depend to a large extent upon whether a real interest in the subject can be aroused. Starting points which the leader may utilize to arouse an initial interest may be the question of selecting new hymnals, an address by the pastor upon the subject of worship, a discussion of the manner of worship of people of different faiths, an incident revealing irreverence during a service, or a description, such as those given earlier in the chapter, of what other young people's groups have done with regard to worship.

To make the project most fruitful, the class or group investigating the subject should undertake such subprojects as gathering information about the purpose and best methods of worship, visiting the worship services of other young people's groups to observe sympathetically, putting on the best programs possible in their own group, preparing a service for use with the entire church, planning and conducting a special out-of-doors service, and making a "Worship Source Book." Topics which might be considered in the course of the project are:

1. The Purpose of Worship
2. How Jesus Worshiped and What He Taught About Worship
3. Service and Worship
4. Study and Worship
5. Recreation and Worship
6. Individual Worship
7. Technical Aids to Better Worship
8. New Types of Worship Services
9. Form and Spirit in Worship
10. How to Improve Our Own Worship

PRIVATE WORSHIP

At the opening of the chapter, it was stated that one of the desirable outcomes of any church-school worship-training program for adolescents is that the practices of devotion in the various church-school groups should "carry on" when the young person is alone. While, of course, no church-training program can directly supervise private worship, there are ways in which that program may indirectly and effectively influence it.

There is need for particular stress upon this objective of training adolescents in private worship; for after all, it is more important than the work which we do with them in groups. The test of the reality of worship is found when we ask whether these public practices which we observe are confined to "the things which are seen" or whether they are merely revealed sections of a steady companionship with God. To the extent to which the group-practices in worship create a real desire to worship in one's closet, to that degree do they have a double value and disprove any accusation of possible unreality.

What is desirable in the private worship of young people? From the standpoint of the young person himself, worship must be to him "the Ideal Companionship," as Hartshorne so appropriately defines it. This companionship must be an abiding thing; the worshiper must be "instant in prayer." It must be a personal companionship for two reasons: In the first place, the young person should be very conscious of the present friendship of One whom he thinks of in the person of Father; in the second place, such a relationship must

be very meaningful to him — intensive, deep, his very own possession, hence personal. This latter interpretation of "personal" is much to be preferred to, and is more Christian than, one which places the emphasis upon "personal" as meaning that which excludes other persons when God is present or has to do with problems which concern oneself only (if there be any such problems!).

Again, the adolescent worshiper must view his private devotional life rather as an attitude than as an intellectual affair. Attempts to theologize about it too much may harm it. A fine illustration is found in the case of the daughter of a wise father who had been studying various courses in religion at college. The father asked her one day how she was getting along and whether her ideas of God had been changed. She said they had, that she did not try to define him quite so accurately as she had, and then added: "But, cheer up, Dad; I couldn't lose Him. He has always been too much at home in our house." If the young person's experience of God is not merely a matter of intellectual definition but a deep, abiding experience pervading every phase of his life, then private worship thrives best.

In his actual practice of private devotion, we should expect to find the young person communing with God both because he finds the need for His guidance and strength in meeting the specific problems of every day and also because he has discovered the sheer pleasure of friendship with Him and has formed a habit of seeking His presence. His private devotional program should therefore be neither exclusively utilitarian on the one

hand nor exclusively ascetic on the other, but should maintain a balanced emphasis. A similar balance will probably be found best in making use of formal and informal types of devotion. Sometimes prayers will be definitely organized; at other times, they may take the form of relatively unorganized meditation. Nor would a graphic representation of his private worship take the form of two points connected by a straight line, one point representing God and the other himself. Rather, it would be designated by a triangle, one corner representing God, a second himself, and the third corner his brother man, so that every act of worship would take into account the mutual relations of all three.

In the best private worship program, emphasis must be laid upon the naturalness of worship, upon the approach to God in a spirit of love rather than upon any element of superstition or fear, and upon habits of seeking the company and conversation of high-souled folk, of thinking upon the things which are "honorable," "just," "lovely," and "of good report," of reading the inspired literatures of present and past, including the Bible, and of committing to memory the choice selections which reflect one's supreme aspirations and strengthen one for life's struggle.

What can be done by the leader of young people to develop this kind of private worship on their part? In the *first* place, there are some things which can be done in and through the group worship activities which will tend to carry on into private worship. The former and the latter must be linked together and not be too separate. The one may be the preparation for and the outcome of the other. For example, the young people

can be encouraged to dwell in private meditation upon the theme and materials for the service which their class or department or society is to conduct or participate in at its next meeting. The story, the special musical number, the prayer and other elements that are to be presented by individuals or committees should, in order to be given effectively, be carefully and prayerfully taken into one's inner chamber. In various ways, also, the worshipers may be encouraged to meditate individually upon the thoughts of the services after they have been held. Especially is this possible where the services are in a series or where a number of meetings for worship are found necessary to the successful execution of some worthwhile project which the group is carrying forward. To the extent to which worship is thus vitalized, to that extent will it so grip the heart of each person that he will carry it to God in his private devotions. Again, the periods of silence, much needed elements in programs of worship for youth, may be the starting points of habits of individual meditation upon worthwhile thoughts. If these are found satisfying, then it is an easy step for a young person to do the same thing when he is away from his group. The mob spirit which we have tended to cultivate in too many of our worship services is not conducive to the development of private worship. We may do well to pay more attention to such types of worship for young people as retreats and quiet periods without formal programs. It is to be noted that the summer conferences for young people are fostering such informal types of worship.

In the *second* place, the counselor of young people

can aid greatly in his individual contacts with his young friends; in fact, the finest, most intimate and lasting help will, after all, be given in just this way. Happy conversation, free from cant and any attempt to superimpose ideas or methods, expressions of trustful faith in the young person's natural desire to seek the Ideal Companionship, building upon this native desire rather than substituting some artificial and formal plan; establishing that fine spirit of comradeship in service and play which makes for comradeship in worship, putting into the young person's hands the right kind of help at the right time — all these are positive aids which will not leave the feeling of distaste for worship which many unwise and hasty approaches often do.

In fact, it may be well at this point to add some words of caution. We must remember that worship is so fine a thing, so much the heart of religion, so much an intimate matter, that only one who has the key to the innermost door of the young person's life may dare to invite himself in. Much of the best expression of private and public worship among young persons has been lost or spoiled because of forcing and publicity. Wholesale campaigns for decisions, prayer leagues to whet the appetite for prayer, public pledges to pray for this or that, emotional stimulation not unlike war propaganda and "eat-more" advertising — such are very doubtful procedures for developing real, spontaneous, Christlike communion with the Father.

It is worthy of more than passing notice that Jesus did not forcefully insist that his disciples learn to pray. He taught them no prayer or even to pray at all until they, wanting to be like John's disciples (!), requested

it. Even that may not have been a sufficiently worthy motive, but the Good Master acceded and gave them an example of prayer, which we have learned to say so habitually that we can "go through it" while we think of a thousand other things. Is it presuming too much to suggest that Jesus wanted his disciples to pray, but wanted prayer to come from them as a natural expression of themselves?

Leaders of young people should also be cautioned against arguing them into knowing God. It is better to lead them indirectly — by example, by suggestion, by having them discover for themselves the real satisfaction of His presence. Very few young people ever came to love the Father primarily because He was clearly explained to them through the avenue of the intellect. This does not mean that one is not to do all he can to help these young persons through their intellectual difficulties at this point; it is simply to warn ourselves against trying to use such a process to create that spirit of intimate companionship which is central in worship. And a final word of caution: It is not wise to pry too much into a young person's worship habits. We are not to be policemen or detectives and the moment we take such an attitude we are in grave danger of losing more than we gain. Faith and trust at this point we may and must have; true worship grows only in this environment, never in that of trying to please someone or in the fear of being considered a non-conformist.

In the *third* place, the young person may be helped to help himself. When the objective of developing initiative in group worship is definitely followed in a

and music, it is quite to be expected that the young people coming up into group membership will be influenced very little either into new private lives. But we may be sure of their worshipping for young people and of coming to accept the creative spirit. Private worship habits will have a hard time growing if, now, we wean ourselves to private individual worship we are compelled to commit ourselves to a plan of worship if to public group worship.

Some real interest in private worship may be aroused by giving the young people a thoroughly modern, up-to-date and yet sympathetic view of the Bible, so that they will use it as a true guide to the highest spiritual life. The interest in spiritual literature may be increased and made to apply more closely to the present-day problems of young people by encouraging them to select and memorize some of the selections from modern inspirational literature which are reflections of the same age-old divine truths given in the Bible. It may be well to encourage the young persons to build for themselves individually some form of intimate "personal Bible" or source book of inspiration and meditation containing the great truths and principles of life. The materials for this may be selected from a wide range of sources, with the sole proviso that the standard of choice be that of the spirit of Jesus. Nor should they rest content with selecting the words of others for the expression of these intimate private aspirations, we should encourage what is perfectly possible and is actually practiced by many a young person in the older phases of his life. They can write poems, prayers and creeds of their own devising, which breathe

their own individual desires and represent their own best meditative thinking. The more of this creative spirit we can stimulate, the more shall we have reality and growth in private devotional life.

Questions for Thought and Discussion

1. To what extent should adults lead the worship services of young people?
2. Is it true that young people, generally, have a desire to worship?
3. How can the sense of dignity and reverence (as illustrated by the leader of the meeting into which the dog strayed) be developed in young people?
4. Give illustrations of the value of study and instruction related to the theme of worship, or *vice versa.*
5. What are the comparative merits of prayers prepared by adults and those original with young people?
6. What plan can be used to secure the best "content material" for worship programs?
7. Discuss several methods by which young people may be introduced to leadership in worship.
8. How is private worship related to public worship?
9. Discuss the character and process of private worship.
10. What methods should the leader use, and what practices should he avoid, in the effort to help young people to see the value of private worship?

Additional Reading Sources

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SHAVER, ERWIN L. Church School Projects, descriptions Number 23, 27, 38, 39, 41, 42, 44, 50, 52, 58, 59, 60, 62, 63, 75. University of Chicago Press.

SHAVER, ERWIN L. *Youth and Worship*. Pupil's Work Book and Leader's Syllabus. (Forthcoming materials for Course 15 in the High School Leadership Curriculum.) Pilgrim Press.

STOCK, HARRY T. *Church Work with Young People*, Chapter VI. Pilgrim Press.

WIEMAN, HENRY N. *Methods of Private Religious Living*. Macmillan.

Consult also the various specialized method books listed at the close of Chapter III.

Chapter IX

PREPARING FOR AND LEADING WORSHIP

Extra-Class Project

In order to make the study of this chapter most fruitful, the following extra-class project is suggested: Prepare a brief but carefully thought out and definitely organized paper upon the theme, "How I Can Become a Better Leader of Worship for Young People." Do not merely restate the points made in the chapter, but analyze your own deficiencies of heredity and training (or lack of training), which keep you from being the kind of leader described in this chapter and implied in the earlier chapters of the book. Then tell what you honestly propose to do to overcome them and to become "a workman that needeth not to be ashamed."

Leadership by Young People

If worship is so important and if it is essential that it be conducted artistically and effectively, who is there among our young people qualified to lead it? Some would insist that only those especially trained should be entrusted with this responsibility. From the standpoint of technique, as well as of understanding of content, it is unwise, it is maintained, to invite general participation in the leadership of worship.

The reaction from this viewpoint on the part of "free" Protestants has brought our American church to the opposite extreme: each of us is to find God

wherever and in whatever way he pleases, preferably without the aid of any intermediary or of hallowed forms. Great emphasis is placed upon the wide participation of laymen in public worship as well as in other forms of church activity.

Thus it is that college young people have memories of wearisome, rambling, incoherent prayers offered by zealous and sincere deacons and Sunday-school superintendents. They recall that in their own young people's societies they offered "sentence prayers" modeled after these adult petitions. They look back without enthusiasm and perhaps with disgust upon these acts which constituted the main elements of what was called worship. Now, they have a longing for something beautiful and enriching; but the word "worship" contains little hope for them, because it is associated with the practices of the past which hold little consolation or strength for the present. If we continue to urge general participation in the leadership of worship, shall we not increase its bareness and barrenness, and thus contribute to the apostasy of our youth?

The answer is not so simple as it would seem. It is possible to point out that there is just as much unfavorable reaction from the practices of priestly leaders as there is from lay leadership. There is just as much hope of developing right worship habits among laymen as there is of reforming the habits of professional leaders; and, unless our present ideas are all wrong, there is the urgent necessity upon the Christian church of increasing the number of praying people, of making religion more and more a relationship between God and individual human beings.

Who shall lead the worship in the church school? It should not be the monopoly of pastor, superintendent, teachers, and counselors. These adults may take their turns in leadership just as individual young people, classes, or special groups take turns. An adult may have a part in each service if that is desired, but it is a mistake for him always to "give the prayer" or to preside during the session. In the morning it is a good plan for the pastor, superintendent, and the young leaders to sit on the platform together. This evidences a fine fellowship and provides the kind of support that most young people need. But even this practice has its dangerous possibilities if the adults are the kind who mistrust the ability of young people to see a thing through. They must show great patience and discretion; they must exercise self-restraint. There must be no attempt to interfere with the program arranged or being conducted by the young people. All suggestions should be offered before the meeting opens.

Just what is the function of the adult with reference to young people's worship? There are at least three ways in which he can help. In the first place, when he leads a service or takes a subordinate part, he should make very careful preparation, so as to provide an excellent demonstration of what true worship should be like. The worship practices of youth are copied from their elders. More can be accomplished by a single demonstration of effective worship than by two hours of discussion on the technique of worship.

In the second place, the adult can be of great assistance either by being a silent and sympathetic attendant or by absenting himself from the young people's

meeting. Often the pastor, superintendent or counselor will add courage by his presence. He will be asked for advice at the last moment, when some one has failed to fulfill his part or when some item has been forgotten. The widespread shyness among young people is somewhat dissipated by the presence of a trusted adult. On the other hand, there are times when interested adults seriously interfere with worship just by their presence. Older people should not attend the young people's meeting without specific invitation, or unless they are the properly appointed advisors. The evening meeting, particularly, is one in which young people want to express themselves freely and without restraints.

The most significant contribution which the adult can make is by way of coaching before the meeting. Most young people's groups need and want an adult counselor. (Where there is a single organized department within the church, the superintendent may serve in this capacity.) They want to have something to do with the election of such an officer and it is right that they should have this privilege. The counselor, like the superintendent, should be a person easily approached, who understands the foibles and ambitions of youth, and who possesses the knack of being one of them instead of talking "at" them from an elevation. This is the first essential; it is more important than pedigree or education. But it is not enough in itself. The counselor who lacks training, who has no information concerning psychology or pedagogy or the program of modern religious education should set faithfully to work to acquire information and skill.

This adviser will need to spend at least an hour each week in conference with those who are to take responsible part in the week's program — going over the details of all the activities of the period. He will confer, not dictate. It will be his purpose to draw out the desires, ideas and proposals of the young people first. When this originality has run its course, he may have other plans to suggest. He will not insist upon these even though they may possess more merit than those offered by the younger members. He will assist in finding printed materials, although he will not do for them what they ought to do for themselves. The most vital contribution of the superintendent, pastor, or counselor is at this point: being a coach before the meeting, helping the young people to help themselves.

There are, in almost every group, a few who assume leadership easily. They are either immune from the common shyness or they have schooled themselves to public leadership. They take the initiative and can be depended upon to carry a task through commendably. Some of these are glad to conduct the services of worship. It is always a temptation to allow these few to bear the major responsibility, Sunday after Sunday. But in the development of these outstanding leaders, the training of the many is neglected. Not all of the members of any organization will lead equally well; some are better workers than talkers or prayers. But all of them should have an opportunity to develop whatever abilities they have. It is important that worship be well conducted, but it is just as important that all the members of the group learn to take active parts in common service, worship, and discussion. The

church is involved in no task which is bigger than that of developing to the full the potentialities of the young people within its reach. This being true, it is better to sacrifice letter-perfection now and then in order to train a larger number of young people in public worship.

It is easier to urge this than to accomplish it. Many of our most religious people shrink from praying in public; they resist all efforts to place responsibility upon them. Those who take this attitude should not be coerced. Nothing should be done which will create a sense of inferiority within them. The most sensitive are likely to feel that because they have not prayed in public they lack some vital religious characteristic. Grave harm may come from introspection and worry caused by constant insistence upon their taking part in public prayer. On the other hand, many who already possess such a feeling of inferiority should be helped to get rid of it. This can be done by tactful suggestions as to ways in which they may share actively in the leadership of worship. Several general principles may be noted at this point.

1. It is seldom wise to ask a beginner to make his first start by conducting the whole service or by bearing the chief responsibility. Let him take a minor part the first two or three times.

2. When a committee is made responsible for a series of services, it is well to appoint some persons who have had experience and others who have had none.

3. The adult counselor should give particular attention to those who are new in this form of expression.

4. Not only in arranging for the meetings but in the actual conduct of them several persons may work to-

gether. Arrange it so that two persons will lead a meeting, one of them an "old hand" and the other a beginner.

THE LEADER'S PREPARATION

No iron-clad methods can be specified for leaders, but a few simple directions may be set down as guides to local workers.

1. The leaders should be notified of their appointment long enough in advance so that there will be no excuse of inadequate preparation and so that substitutes may be secured if those selected cannot serve. Discussion leaders are often chosen three months, six months, or a year in advance. Frequently the topics for the entire church year are printed on cards or in booklets, and usually the leaders' names are included. The common practice is for the leader of the Sunday evening meeting to be responsible for both discussion and worship. This need not be the case, however, and there is real value in having two leaders for each night: the discussion chairman and the worship leader. The two leaders should, of course, consult together; each should know what the other is arranging. The worship features will usually be built around the discussion theme, and the leader of this part of the program should have complete charge until the discussion session opens.

No person's name should be posted or printed as a leader until he has given his consent, nor should it be deemed sufficient to give him a general notice at the beginning of the quarter. Each leader should receive a special notification or reminder two or three weeks before the date upon which he is to conduct the worship. The executive or program committee should have a

printed or typewritten statement which it hands to each leader, indicating how many minutes are at his disposal, just what the limits of his responsibility are, where he may secure help, the kind of preparation that is expected, etc. This information should be given him not less than two weeks before the meeting.

2. The leader and the superintendent (or adult counselor) should confer ten days before the time of the program. The main outlines of the service should be arranged and the leading assignments should be made the Sunday following. This will allow a full week for the preparation of the other participants.

3. Unless all the members have proved themselves entirely dependable, it will be necessary to check up on the leaders a day or two previous to the meeting. The president, chairman of the program committee, the superintendent or adult counselor should call the leader on the telephone on Friday or Saturday to see whether there are any "loose ends" which need to be cared for.

4. All who have been given assignments should confer for a few minutes previous to the opening of the session of the department or society. It should be a fixed policy to have such a ten-minute meeting each week, at which the adult adviser is present.

5. Not only should every participant know what is expected of him, but he should be furnished with a general outline of the worship program. Otherwise, there is no way by which any member can know whether his contribution will fit into the general scheme, whether it will duplicate something assigned to another person, or whether it will run counter to the main emphasis.

6. The leader should tell each person how much time he is to use. A fifteen- or twenty-minute worship service does not allow for many features. If two or three hymns are sung, a considerable portion of the time will be gone. It will be necessary to set down opposite each item in the program the exact number of minutes allotted to it. The leader should never hesitate to tell the young people that they must confine themselves to the time limit. It is unsafe to say, "Use your own judgment," or "Talk about five minutes." Rather the statement should be: "We are very conscientious about keeping within our time. I am sorry that we have to set such rigid limits, but it is quite necessary that you finish your part within three minutes."

7. Every church school should be building a library of religious education materials. There should be an item in its annual budget for this purpose, and it should be a fixed policy to add a certain number of books to this library each year. Among the books which should be selected are collections of worship materials. There should be two or three good hymnals in addition to those used by the church and the school. Solo and choir numbers may be chosen from these. There should be several collections of prayers, to which reference should constantly be made. Other materials which are useful are: responsive readings, anthologies of religious poetry, collections of religious pictures, missionary materials, good stories, etc. Every order of worship made and used by the young people's group should be pasted into a scrapbook; prayers which were written out should also be included. This book may be

indexed so that leaders will have a growing collection of source material upon which to draw.

8. No rule can be given by which every leader will make his preparation. Different persons find different methods useful. Some memorize. Others outline their main arguments or points, but do not try to determine in advance exactly what language shall be used. Some prefer to read what they have written. Each plan has its advantages. It can be said definitely that it is necessary that the leader or participant write out enough of his plan so that he will know that there is purpose and progress in what he proposes to say or develop. Then it must be gone over in his mind and orally frequently enough so that he will be sure to finish within his time limit, that he will use words which convey the exact meaning, and that he will omit unimportant points and give emphasis to the main ideas.

9. Few leaders think it necessary to rehearse the weekly program of worship. For the more elaborate programs, rehearsals are almost always deemed necessary; but even for the regular twenty-minute programs it is wise to have a conference just before the meeting which involves some elements of rehearsal. And the personal preparation should include an individual rehearsal. The member who is to read the Scripture should close the door of his room, stand before his mirror and read the passage aloud. This practice will not only secure the proper oratorical effect; it will enhance the participant's understanding of the passage, without which any reading will be less effective than it should be. Any soloist would expect to rehearse aloud. The Scripture reading is more important than the solo; it

is usually much more poorly done. Some will object to rehearsing prayers aloud, insisting that they should be spontaneous. But it is worth while to re-emphasize the ideas contained in a previous chapter; namely, that those prayers which represent the most thought, study and personal preparation are the ones which will mean the most to the one who offers them and will benefit most richly those who join in reverent quietude.

THE PREPARATION OF THE AUDIENCE

No matter how well leaders may be prepared, many services are seriously handicapped by the indifferent or unintelligent attitude of the assembled company. This shows itself in laughter, talking, restlessness, failure to join worshipfully in the singing, and by a general stir which interferes with those who try to give reverent attention. Often it takes ten minutes or more to change this atmosphere and sometimes it seems impossible to generate a real spirit of worship throughout the entire service. Although young people are full of fun and activity, they are able to appreciate moments of quiet and solemnity. This noisiness, therefore, is not an inevitable factor with which we must perpetually be troubled. They go easily from one mood to another, and no matter how heartily they have given themselves to lighter pursuits during the moments preceding the church service, it is possible for them to make the transition to worship suddenly and sincerely. A merry ride to church can be succeeded by quiet meditation; an hour spent in hiking, playing games, or in fellowship at luncheon is easily

followed by whole-hearted worship. But it is better for leaders to bear in mind the possibility that some other interest will be very much on their minds and to arrange it so that the change is not made too suddenly.

1. As a part of the study program of the department, there should be an earnest effort to bring the young people to a comprehension of the value of silence and of the worth of fellowship in worship. Where difficulties arise, careful explanations may be made of the values that are missed when irreverence or inattention appears. Scolding must not be resorted to. Great patience must be exercised even when very impressive meetings have been spoiled. Sometimes it is wise to encourage a ten-minute social fellowship in another room of the church preceding the morning worship, so that there will be a little chance to visit and "let off steam." It is a good plan, in the evening, to have from thirty minutes to an hour of social good time preceding the worship and discussion. If this plan is agreed upon, let the group understand that it is intended that a real jolly fellowship be enjoyed during the social hour, and that quiet and interested participation is also hoped for during the worship. Usually they will be "good sports" when they see that the officers are trying hard to meet the several requirements of young life.

2. Along with public worship should go a plan of private daily devotions. Whether this is accomplished by the promotion of a detailed "quiet hour" program or by some less binding arrangement, it is well to have a definite outline which all the members will follow in its major elements. If possible, the subject which is before the young people during a given week should be

the same as that which will be the theme of the common worship on Sunday. If the worship for Sunday is centered in a project, it is quite natural that the daily devotions shall be related to this project. If the Sunday services follow the program of a denomination or of some other national or local body, it is easy to have the daily Scripture and the subjects for meditation correlated with the weekly interest. Very often a devotional book will furnish both the Sunday emphases and the daily readings which contribute to the week's dominant thought.

3. The atmosphere into which the young people come upon entering the church edifice has a determining influence upon their mood throughout the formal exercises. If they come into a room in which things are not in order, in which there are few signs of decorum, where there is bustle and noise, and in which all soul-warming and uplifting elements are missing, it will be very difficult to develop the spirit of worship. The proper atmosphere is one of cleanliness, friendliness, quietness, and of beauty. However bare the church may be, little bits of thoughtful preparation can make worship easy. Further suggestions are made in the next section. Here emphasis is placed upon the importance of instrumental music as a means of helping worship. For five or ten minutes before the formal program begins, a competent organist should be playing worshipful music. Care should be taken that orchestras do not play the kind of music which reminds one of a theatre and which consequently adds to the buzz and confusion and postpones quietness rather than conduces to it. All boisterous or very lively pieces should

be omitted. Some of the great numbers from oratorios and a succession of hymns will serve the purpose best. This is really a part of the worship period, although it is preliminary, unannounced, and is not included within the fifteen or twenty minutes allotted to worship. Let the leaders take their places quietly. Let there be no conversation on the part of officers. All class books, papers, hymnals etc., should be distributed before this service of music begins. Let this atmosphere of quiet prevail; see that proper explanation of the idea is made and that added suggestion is given from time to time, and the young people will develop the habit of quiet entrance and reverent silence.

THE PHYSICAL ENVIRONMENT

Reams have been written protesting against the barn-like structures in which we are expected to worship. Most American churches are not conducive to the best spiritual devotion, and even in a majority of the buildings where the main auditorium is properly constructed there is no provision for a worshipful environment in those rooms given to the church-school departments or to the young people's clubs. But we cannot rebuild most of them, and we certainly should not take the hopeless view that inasmuch as these buildings defy all the principles of architecture and esthetics we cannot grow an appreciative and worshipful generation through their use. A saner view is that which insists that men can find God anywhere, at all times, and that great progress in worship can be made in the most unprepossessing places. Beautiful chapels have not kept

college students from acting like hoodlums during hours set aside for praise and prayer. Barnlike bare rooms have not prevented other students from worshiping with the deepest reverence and the most profound understanding. The physical environment is very important. So far as it is possible we should rebuild our plain or hideous structures; where an entire edifice cannot be changed, perhaps a single room can be fitted to the needs of young people. To the extent that we cannot change walls and lines, we must add features which will stimulate worship in spite of much that is unattractive.

1. A project may be undertaken which has as its purpose the discovery of ways in which the young people's room may be given an atmosphere of worship. This will involve a discriminating criticism of the present quarters, including an appreciation of good points as well as an understanding of the defects. The group should then visit other churches in which there are rooms which possess the qualifications needed in a room for worship. After several visits, the group will discuss those features which may be worth copying. An authority on worship, architecture, or symbolism should be asked to speak to the young people, after which definite questions should be put to him. A committee may be charged with studying the matter further; eventually it may bring in recommendations for an improvement of the young people's quarters. This committee should consult with the pastor and representatives of the church board, for any changes to be wrought in the church property will have to be approved by the officers of the church.

If the young people decide that they want to undertake a remodeling, very definite plans should be taken before the responsible committee of the church. Inasmuch as this is quite an important project, the officials will want to be sure of two points: first, whether the contemplated improvements are architecturally correct, and second, how the funds are to be secured to pay the costs. No plans should be submitted that have not been approved by competent architects. A definite scheme of raising the money should be ready. Instead of asking the church itself to underwrite the cost of the improvements, the young people should offer to shoulder the main responsibility themselves. Each of them should make a personal contribution, and the department or society should map out a plan by which it will work to earn the larger share of the remainder. If the young people undertake to raise two thirds of the cost, it is quite probable that the church itself will subscribe the remainder. The rooms will mean so much more to the young people if they assume all of the initiative and most of the responsibility for the remodeling. After work is begun, there will be several occasions for special services of worship; the last night in the old quarters, one celebrating the beginning of work, another upon securing a certain part of the funds, another when the work is completed, and several others in dedication or consecration of the building.

2. It is not always possible or necessary to undertake such extensive repairs. Frequently a slight change will transform the room from barrenness to a place of joy. For example, a fireplace makes an enormous difference in the character of a room. When it has been

installed it will become not only the center of social life, but many of the most worshipful evening meetings will be grouped about it.

3. The arrangement of the platform is another matter for study. Such symbols as the cross may be considered, and it may be decided to place several of the church's great symbols at appropriate places in the room. A pulpit stand may be purchased upon which is placed a beautiful large Bible. Other versions of the Bible may be kept in conspicuous positions. A communion table also adds significance to the room. After the young people have participated, by themselves, in the Lord's Supper around this table, it will be held in high honor and will not be used for other than worship purposes.

4. No effort should be spared to secure the right pictures. A study of the finest religious pictures may occupy several weeks. A list may be made which will determine the order in which new pictures are to be purchased. There may be an item in the annual budget which allows the group to buy at least one new picture. Friends in the church may become interested in presenting pictures as gifts. Care should be taken that the frames are all finished in a harmonious style. Their hanging is another matter which requires thoughtful study. As each picture is added to the collection an appropriate service of worship may center about it.

5. Lighting is a matter of the utmost significance. Many people find themselves unable to fix their minds in restful worship because the windows are glaring or the lights are too bright. Make much use of the latest knowledge of interior decorators in securing lighting

fixtures. Consider the inverted ceiling lamps, covered wall lamps, electric candles, and the various types of floor and table lamps.

6. Some committee should be responsible for furnishing flowers for each week of the year. In general, it is a good plan to vary committees, giving different persons a variety of types of work during the course of two or three years. There is something to be said in favor of keeping a capable flower committee chairman for a long period. Often this committee is considered one of the least important, and little care is exercised in selecting its members; but flowers may entirely change the atmosphere of a room. A careless or unintelligent chairman, or one who has poor taste, will be a liability. The selection and arrangement of flowers is an art, and those young people who have gained some proficiency in it should be charged with the duty of providing the flowers and of training others in good taste. After each service bouquets should be taken to sick persons in the community, with the good wishes of the young people's department or society.

7. Flowers add fragrance as well as beauty to a room. Rooms that have been kept closed throughout a week are sometimes musty; the air is far from good. It is necessary that the doors and windows be thrown open in order that the air shall be fresh. A careful use of incense is not objectionable. Especially for winter evenings a little of it at the fireplace may be a useful addition to the aids to worship. In this connection, the groups may study the use and the significance of incense in the practice of other religions.

OTHER WORSHIP SETTINGS

There is great gain in maintaining the regular services of worship at a single place, within a particular room which has been specifically consecrated to this use. But it is also a sound policy to change the setting occasionally and to hold the services in unaccustomed places. The following are only a few indications of types of impressive meetings which may be held outside of the young poeple's room.

Vesper services out of doors are quite common. These may be taken to the woods, or they may be conducted on the church lawn or in the yard of some home.

Union meetings of young people at night may also be held out of doors. These are occasions when effective use may be made of lights, such as a lighted cross or a candlelight service.

For many years young people have held sunrise meetings at Easter time. The hilltop, the seaside or some local spot hallowed by memories are favorite settings. It is recommended that a high grade responsive service or a dramatic order of worship be used on such an occasion.

It is becoming more common for church groups to go on an occasional Sunday afternoon hike. Supper may be taken along. An impressive family worship may be held as the food is spread on the table or on the ground. Following the supper there may be a service of song and a brief talk. Emphasis should be placed upon the fact that many of the best remembered sayings of Jesus were spoken under such informal circumstances.

The homes of many friendly people would be thrown open to the young people if it were known that they preferred to hold some of their indoor meetings there. Some societies find it a good policy to hold one meeting each month at a home. In the winter, especially, the young people may sit on the floor around the fireplace, worshiping quietly and engaging in frank discussion.

In large churches, if the choir loft is well adapted to worship, an occasional musical service may be held there. It has the advantage of compactness and at the same time full use may be made of the organ.

In most communities or at least within driving distance of almost every town, there is some shrine or historic spot to which the young people may go for an annual service of devotion. It may be the birthplace of some hero of peace, it may be the burial place of a faithful minister or layman, it may be some spot connected with a significant event in American history. A pilgrimage to such a shrine will become not only a high spot in the program of the department but it will leave impressive results in the hearts of those who make it thoughtfully.

Questions for Thought and Discussion

1. Which services provide greater help for your people: those in charge of professional leaders or those conducted by laymen?
2. What should be the relation of adults to the church-school programs of worship?
3. To what extent should older people attend the young people's meetings?
4. What means can be used to coach leaders for the public worship?

5. To what extent should shy or reticent young people be urged to take public responsibility?
6. Discuss the plan of having two leaders for each evening meeting: one for the discussion, the other for worship.
7. What methods can be used to insure the spirit of reverence on the part of the audience?
8. What precautions should be taken to create a quiet atmosphere before the formal worship begins?
9. What are some of the ways in which the young people's room may be made more suitable for worship?
10. Discuss the various settings in which young people's worship may be conducted.

Additional Reading Sources

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Chapter X

GRADED WORSHIP SERVICES

Introductory Note: Thus far the treatment of adolescent worship has been confined to the principles and techniques which leaders should utilize, although with every endeavor to clarify the points made by sufficient illustrations. This and the two following chapters contain a number of programs to be studied carefully outside of class, and then to be made the subject of class discussion with the definite purpose of using them as starting points for planning one's own adolescent worship activities.

Attention should be called to the fact that the programs quoted are not given as "model" services. Practically all of them have been used with success, but doubtless there are features contained in them with which every one cannot agree. The important point to remember is not their perfection or lack of perfection, but the fact of their being thought-provoking.

Directions for Extra-Class Study: The work of analyzing the following programs so as to obtain constructive help will proceed better if there is a definite plan. It is suggested either that one or more persons be asked to study each program or that committees be formed to study certain selected single programs or groups of similar programs.

When this step has been taken, the program (or programs) should be examined carefully with the purpose of discovering how far it meets the principles discussed in the book and agreed upon by the class. To guide such a study, questions such as the following are given to stimulate thinking:

Is the program worshipful in character?
Is it a program of Christian worship?

Is it mechanical?
Does it place spirit above technique?
Is it emotional rather than intellectual in tone?
Will it help the worshipers to know God?
Does its construction reveal an understanding of psychological laws as they apply to worship?
Is it suitable for young people of the age and experience specified?
Does it meet all or some definite portion of their worship needs?
Does it grow naturally out of some specific or general need?
Is it prepared with this need in mind?
Is it too formal or too informal for the occasion upon which it is used or for which it is suggested?
Is each element suited to the purpose of the program?
Is each element properly worked out in detail?
Has the program (series) unity?
Has it a climax?
Is there any suggestion of an anticlimax?
Is it too long or too short for the occasion?
Does it reveal pupil initiative or give an opportunity for pupil expression?
Is it likely to lead to a greater desire and ability to worship naturally?
Does it reveal careful planning and preparation on the part of the leader, either directly or indirectly through the guidance of the young people?

After the study has been made, the results should be organized into a report for class discussion. It is not necessary to answer all the above questions or to list all the strong or weak points of a program. The most significant items should be set forth in a brief and pointed criticism which is positive in viewpoint. On its constructive side the report should show how the program may be used with appropriate adaptations in the situations represented by the class membership.

The report may conclude, if so desired, with certain questions growing out of the criticisms which the individual member or committee may wish to put before the class for consideration.

INTERMEDIATE PROGRAMS

I

Race Relationships [1]

The situation out of which the program which follows grew was as follows:

Several weeks ago a Biblical and ethical judgment test which included several questions on racial attitudes was given to the members of the Intermediate Department of the Flatbush Congregational Church School.

The question which provoked the most discussion in the classes was the one concerning our Christian attitude towards the Negro race. There was found to be a great difference of opinion among the boys and girls in regard to this problem, due in a majority of cases to their home training and school associations. This discussion was carried over from the classes to the next meeting of the Intermediate Council, a representative body composed of one member from each class, and there it was decided that the department as a whole ought to know more about the accomplishments of the Negro race.

The group decided to invite a young colored man, a graduate of Columbia University at present engaged as a Y. M. C. A. secretary among colored people, to address the department, and arrange a service which should focus the attention of the group on the Christian attitude toward other races. The service outlined below was planned and conducted by three of the young people elected by the group.

[1] Quoted by courtesy of Madeline B. Walker, Director of Religious Education, Brooklyn, New York.

This service was held on the Sunday morning chosen, and the speaker won at once the hearts of the young people by his sincerity, directness and forceful appeal to a Christian attitude in our race relationships. He told them of some of the handicaps which the Negro has always had to face in America, and some of the accomplishments which he has achieved, asking only that they as Christian young people try to live up to Jesus' ideal of racial brotherhood rather than accept the prejudices of older people; that they think this matter thru for themselves in terms of Christian idealism.

At the next meeting of the Council the service was discussed. It was felt by all the young people that they had gained a new insight into the colored people and seen them in an entirely different light. For many of the group it was the first time that they had known that there were educated Negroes; the large majority had known them only as servants. The young people talked over the whole question of race relationships and decided that most of our misunderstandings arose because the white race hadn't taken the trouble to find out about other peoples. One boy remarked — "After all, people are interesting if we take the time to be friends with them," which summed up very nicely the opinion of the group. The teachers, who discussed the question in their individual classes, made much the same report and felt that much good had been accomplished by the session.

Theme: RACE RELATIONSHIPS

PRELUDE Church School Orchestra

HYMN: "When Morning Gilds the Skies" School

SCRIPTURE: Romans 12: 9–21

PRAYER: "Dear Father of us all, we pray now for those who suffer thru our neglect or ignorance and who are handicapped because of our race prejudice. May we receive the spirit of Jesus Christ and be friends towards all the world. Prevent us from saying words which might wound any one. Help us to cultivate patience and consideration that we may aid others. Through Jesus Christ our Lord. Amen."

PRAYER RESPONSE: "Dear Lord and Father of Mankind" (stanzas 1, 3)

OFFERTORY

OFFERTORY PRAYER

ANNOUNCEMENTS

ADDRESS: "Our Attitude Towards the Negro"

HYMN: "In Christ There Is No East or West"

POSTLUDE Church School Orchestra

II

Theme: EXPRESSING GOODWILL THROUGH SERVICE [1]

PIANO PRELUDE: "O Little Town of Bethlehem"

HYMN: "I Love to Tell the Story" (first stanza)

SCRIPTURE VERSE: Matt. 10:42

[1] Quoted by permission from *Trails of Discovery*, Worship Material for Intermediates, pages 28–30; published by United Christian Missionary Society. Prepared by Lucy King DeMoss.

COMMENT ON SCRIPTURE:

Jesus made it very clear that the only way we can serve him is to serve our fellow men. In parable and sermon and quiet conversation he taught personal service and made friendship with him dependent upon the service we are willing to give through him to others. Margaret said one day: "I wish Jesus had been more specific about the *things* he wanted us to do." "Well," said the person to whom she was talking, "he was quite specific about our *attitude* towards other people. It wouldn't have been very helpful to us here in the twentieth century to have had him mention the specific ways that the people of that time might serve him. He very wisely left us to apply his teaching to our day and generation."

PIANO (playing softly "Where Cross the Crowded Ways") throughout the reading and dramatization of Luke 10:25–37: Work out the dramatization so that the scenes may be enacted simply. Entrance of the man with bundle on shoulders and staff in hand. He hears noise, starts fearfully, and while in a crouching position, the thieves come upon him, smother his head in his cloak, jerk his bundle and staff from him, striking him until he falls and is quiet. Then they take cloak and sandals, leaving him in white tunic. The thieves steal off. Then enter in their order the priest, the Levite, and the Samaritan. Read the account carefully to get the dramatic action for these entrances. The Samaritan comes on as others, is startled at sight of man — hurries to him, raises his head, and ministers to him kindly and efficiently. When the man is able to stand he leans heavily upon the Samaritan's shoulder and they go out. If desired the conversation between the man and the Good Samaritan may be worked out and used. Do the thing that fits into your space and departmental equipment.

HYMN: "Savior, Teach Me Day by Day."

PRAYER: Dear Lord Jesus, help us all to be true friends to all those whose lives we touch day by day. May we show our friendship for thy people to "the uttermost parts of the world" by our gifts of love and service.

PRAYER HYMN (sung softly):

Take my love; my Lord I pour
At thy feet its treasure-store;
Take myself, and I will be
Ever, only, all for thee! Amen.

PROCESSIONAL TO CLASSES

III

Theme: GOOD SPORTSMANSHIP [1]

HYMN: "Follow the Gleam"

READING OF UNISON PRAYER

PRAYER HYMN: "Father in Heaven Who Lovest All"

READING: "His Boyhood" from *Gentlemen, The King* (Oxenham)

HYMN: "I Would Be True"

READING: "If" (Kipling)

RECITAL of "Code of Good Sportsmanship"

Don't grumble when you lose.
Be a good loser.
Play fair at all times.
Exercise self-control in games.
Never give up the ship.
Cheer both sides.

[1] A program adapted from one carried out by a class of Intermediate boys in the Union Congregational Church, Boston, Mass., with the advice and help of their leader, Sally Daniels, by whose courtesy the program is quoted.

Be dependable.
Do good teamwork.
Keep yourself in good physical condition.

OFFERING, followed by short prayer of thanks

Leader: "In trying to live up to these ideals for good sportsmanship, we would not forget Paul's appeal to some who were finding it hard to live up to Christ's teachings to keep in mind

whatever is worthy,
whatever is just,
whatever is pure,
whatever is attractive,
whatever is high-toned,
all excellence, all merit,

and to practice what we have learned."

HYMN: "The Lord Is My Shepherd" (first and last stanzas)

BENEDICTION: "May the Spirit of the Lord rest upon us while we are at play, at work, and at school. Amen."

SENIOR PROGRAMS

I

Theme: THE LIGHT OF THE WORLD [1]

(A service for young people of Senior High School age, in which a hymn interpretation, the showing of a picture and the reading of a sacred poem are utilized in addition to the usual features to develop the desired attitude. The service has been found particularly effective as a vesper program with a setting of a cross of candles on the leader's table and with other candles appropriately located in the otherwise darkened room.)

[1] Quoted by kindness of Evelyn Marriner, New Bedford, Mass., who planned the service.

ORGAN AND VIOLIN PRELUDE: "Romance" (La Forge)

HYMN: "Now the Day Is Over"

PRAYER, by leader, closing with Lord's Prayer in unison

PRAYER RESPONSE: "Jesus, Lord, Hear Our Prayer," by Senior choir

OFFERING, followed by verses of giving and accompanied by organ and violin music

HYMN: "I Would Be True"

SCRIPTURE: John 8:12–32

LEADER'S TALK: "The Light of the World"

Introduction — Comparison of symphony orchestra with symphony of life — Jesus is our Leader and we the musicians — The instruments are our talents — God is the soul of the symphony, the Something which every artist-musician must have — But we must first open the door of our hearts to let Jesus in.

READING OF HYMN: "O Jesus, Thou art Standing Outside the Fast Closed Door," followed by its singing as a duet

Picture: "The Light of the World" is thrown on screen and interpreted — Jesus' hand on the door, knocking at our hearts — His patient waiting for entrance — The two lights — The lantern lighting the way of sin represented by the apples — The chain of lanterns representing Jesus' death for the world's sins — The higher light, the Halo, representing the Light of Heaven.

READING OF POEM: "To Every Man There Openeth" (Oxenham)

PERIOD OF SILENT MEDITATION, with closing prayer by leader

HYMN: "O Master, Let Me Walk with Thee"

FORMATION OF FRIENDSHIP CIRCLE (hands clasped, with prayers for those to right and left and a general prayer for all)

PRAYER HYMN: "Abide with Me"

BENEDICTION

QUIET MUSIC for departure

II

RECOGNITION SERVICE FOR SENIORS[1]

PROCESSIONAL HYMN: "Lead on, O King Eternal" (Lancashire), Seniors

OPENING SENTENCES:

Leader: Now therefore fear the Lord, and serve Him in sincerity and in truth.
All: As for me and my house, we will serve the Lord.
Leader: Therefore will we also serve the Lord; for He is our God.
All: The Lord our God will we serve, and His voice will we obey.

HYMN: "Just As I Am, Thine Own to Be" (Woodworth)

PRAYER: Superintendent of the Church School

AN APPRECIATION OF THE SENIORS: Superintendent of the Senior Department

SERVICE OF LIGHTS:

(*Table, center front, on which stands a seven-branch candlestick containing unlighted candles.*)

SENIOR GIRL (*stands at right of table*):

We as seniors are grateful for the appreciation which our superintendent has given us. It has been our joy

[1] Quoted by permission from the *International Journal of Religious Education*, Vol. III, Nos. X, XI. Prepared by Nancy Longenecker, Director of Fine Arts, First Methodist Church, Lawrence, Kansas.

and privilege to be nurtured spiritually by our mother church through this department. The years spent here seem short to us, now that we are to leave you.

The memories of these rooms, the social times spent here, and the sacred Sabbath hours will remain with us forever. The ideals we have gained from those who have been our counselors and guides will be of eternal value. Our ideals make us what we are. They are reached and kept only by noblest living. (*Steps back of table.*)

May you now behold the symbol of our ideals — a tree of living flame. May its light and warmth be to us as the radiance of our Master's love, kept glowing within our hearts.

(*Senior lights the candles in order, one after each couplet is spoken.*)

Behold, I kindle now the light of Faith
By noblest living made perfect.

Behold, I kindle now the light of Hope
By noblest living made perfect.

Behold, I kindle now the light of Love
By noblest living made perfect.

Behold, I kindle now the light of Truth
By noblest living made perfect.

Behold, I kindle now the light of Health
By noblest living made perfect.

Behold, I kindle now the light of Beauty
By noblest living made perfect.

Behold, I kindle now the light of Service
By noblest living made perfect.

(*Slight pause*)

As we behold these living flames,
Symbol of the ideals of the Master,
May we pray that within our hearts
Will burn the fire of High Purpose.

(*Senior lifts candlestick*)

Who will accept the challenge
To hold our ideals high,
To keep the flame of our Master's love
Burning brightly within our hearts?

JUNIOR (*steps forward, to right of table*):

Most Noble Senior
I come forward representing the students
Who remain within this group.
We accept the challenge to hold our ideals high
And to keep the flame of our Master's love
Burning brightly within our hearts.

SENIOR (*giving light to Junior*):

Let thy light so shine before men
That others seeing thy good works
May glorify thy Father
Which is in Heaven.

JUNIOR (*accepts light*):

As you have given the light to us
So shall we give the light to others.
Faith, Hope and Love; Truth, Health, and Beauty
We dedicate now to our Master's Service.

(*Junior replaces candlestick upon the table, stands at the right of table, Senior stands at left.*)

ALL (sing softly):

To the Knights in the days of old
Keeping watch on the mountain height,

Came a vision of Holy Grail
And a voice through the waiting night.
Follow, follow, follow the gleam,
Banners unfurled, o'er all the world
Follow, follow, follow the gleam
Of the chalice which is the Grail.

— Douglas

(*Junior and Senior are seated.*)

Receiving of the Senior Class: Superintendent of next higher department, or the Minister.

HYMN: "O Thou Whose Feet Have Climbed" (Aspiration)

O thou whose feet have climbed life's hill
And trod the path of youth,
Our Saviour and our Brother still,
Now lead us into truth.
Who learn of thee, the truth shall find;
Who follow, gain the goal:
With rev'rence crown the earnest mind,
And speak within the soul.

Awake the purpose high which strives
And, falling, stands again;
Confirm the will of eager lives
To quit themselves like men.
Thy life the bond of fellowship,
Thy love the law that rules;
Thy Name, proclaimed by every lip,
Thy Master of our schools.

— Benson

BENEDICTION

Leader: May the Lord bless you and keep you.
All: Amen, amen.

QUIET MUSIC

YOUNG PEOPLE'S PROGRAMS

I

Theme: A FRIENDLY UNIVERSE [1]

ORGAN PRELUDE: (Liszt)

QUARTET: "God is a Spirit"

CALL TO WORSHIP:

I call you to the worship of that God of truth, the Spirit behind and above and in the visible realities of life.

I call you to worship him with your minds, by honest thought.

I call you to worship him with your hearts; for the heart, as we know from some of the dearest of life's common experiences, often sees where the mind is blind.

I call you to worship him with your wills, which means that you do not merely listen and look, yourselves inactive, but that you pledge and give your very selves.

HYMN: "Day Is Dying in the West"

FIRST MEDITATION: "Is the Universe Friendly?" by the pastor

The big question of religion — Involves the whole reality of religion and of its value for our personal lives.

The doubts that arise — The evidence for the negative — The silence — We are left to flounder along — The pain and the stern penalty for the wrong choice — Universal war.

[1] Quoted by kindness of Herman E. Wornom, Director of Religious Education, Central Congregational Church, Worcester, Mass. For description of situation leading up to this worship project, see pages 143-144

But is the war universal? — The mother birds and beasts — The cooperation and devotion of the hive.

Instinct? But that is just it — At the very roots — Then, the upward development — Man — Love in man — Mother, father, child, friend — Does not the higher again and again throw light back on the lower? — Is the explanation of all found at the highest — on ahead?

You are not merely a scientist living to give the world truth — You have a life to live now — You need to reach through and grasp the very heart at once — You have a right to.

QUARTET: "In Heavenly Love Abiding"

POEM: "Each in His Own Tongue"

PERIOD OF MEDITATION, with soft music, closing with

THE LORD'S PRAYER

SECOND MEDITATION: "Making a Friendly World," by the pastor

That very title tells the story.

God does not do it all; he does not do the main part. The final explanation of the past, the justification of all that goes before is in our hands.

If you think of this as a duty laid upon you — may make it seem unreasonable and arbitrary. You rebel and refuse.

But if you say to yourself, What can we make of the world if we will? — a tremendous opportunity, challenge — Where? How? When? Now?

TWO PROSE POEMS by Tagore

BARITONE SOLO: "This Is My Task"

PERIOD OF MEDITATION, with soft music, closing with

HYMN: "Where Cross the Crowded Ways"

CLOSING PRAYER AND BENEDICTION

ORGAN POSTLUDE: (Dubois)

II

Theme: CHRISTIAN COURAGE [1]

INSTRUMENTAL MUSIC: "Prelude," by Edward Shippen Barnes. Conclude by playing one stanza of "I Would Be True"

CALL TO WORSHIP:

Leader: Exalt the Lord our God,
And worship at his holy hill;
For the Lord our God is holy.

Response: I will give thanks unto thee.
I will pay my vows unto the Lord.
I will meditate on thy precepts.
I will observe thy statutes.

OPENING HYMN: "Rise Up, O Men of God"

PRAYER: (Brief invocation by leader. Asks God's presence to bless the service and for Christian courage.)

PRAYER RESPONSE: "Hear Our Prayer, O Lord"

RESPONSIVE SELECTION: Selection No. 8, "Courage"

HYMN: "Strong Son of God, Immortal Love"

OFFERING

OFFERING RESPONSE: (Brief prayer by leader followed by responses by pupils.) Hymn: "Bless Thou the Gifts"

MESSAGE: "A Courageous Christian"

Howard Arnold Walker was a courageous Christian. Abounding in those human elements that make for fellowship — humor, cordiality, and warm-heartedness — he was with all this an outstanding student in school, college, and seminary. Deprived of the robust physique

[1] Quoted by permission from *The Church School Hymnal for Youth*, pages 344–345. Published by the Westminster Press.

that is the gift of many, he strove, through many a sacrifice, for the health he had. His life ambition was to go to the foreign field. While the Mission Board to which he applied refused him, the International Y. M. C. A. accepted him as Student Secretary for India.

In a letter to his mother, of whom he was very fond, accompanying a gift, he expressed the conviction that she would be glad to know that in the midst of all the faiths of India, his faith in Christ was abiding. He expressed this idea in a poem entitled "My Creed," which, under the title "I Would Be True," has now become one of the greatest hymns of our youth. Exerting every effort to meet the demands upon him during the war he was stricken with the "flu," and so courageous was his work that Hartford Theological Seminary has placed him on the roll of its martyrs.

HYMN: "I Would Be True" (one stanza)

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

PRAYER (by three young people):

(a) Pray for the courage to make our Christian convictions guide our conduct.
(b) Pray for Christian courage to stand unfalteringly against wrong, social wrongs, international injustice.
(c) Pray for courage to assume in home and church and community and world our share in the task of making Christ known and accepted as Saviour.

HYMN: "I Would Be True" (second stanza)

I would be friend of all — the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift.

III

Theme: THE VALUE OF PREPARATION [1]

HYMN: "How Firm a Foundation"

UNISON PRAYER:

"Master divine, We bring to thee the tasks
of this day —
Above all, the great task of being the men
Thou wouldst have us to be,
Of fulfilling thy ambitions for us.

"Grant unto us a zeal to work with thee,
To cooperate in thy purpose for our lives.

"We know that, for each one of us,
Thou hast a great and glorious future in store
If only we will permit thee freedom
To work out that future in us.

"Help us therefore to give thee full scope in
our lives,
That in serving thee and in serving our fellow-men,
We may fulfill thy ambitions for us."

RESPONSIVE READING:

Leader: I therefore beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love.

Response: I count not myself yet to have laid hold; but one thing I do: forgetting the things which are behind, and stretching forward to the things which are before, I press on

[1] Quoted by courtesy of Helen Bond, Winfield M. E. Church (South), Little Rock, Ark., who planned and led the service. The materials used were developed at the Young People's Conference at Lake Junaluska.

toward the goal unto the prize of the high calling of God in Christ Jesus.

Leader: Blessed are they that have eyes to see. They shall find God everywhere. They shall see Him where others see stones.

Response: Blessed are they that have understanding hearts. To them shall be multiplied kingdoms of delight.

Leader: Blessed are they who know the power of Love. They dwell in God, for God is Love.

Response: Blessed are the faithful strong; they are the right hands of God.

Leader: Blessed are they that fight for the Right, — they shall save their souls, for God is with them.

All: To keep my health; to do my work; to live; to see to it I grow and gain and give; never to look behind me for an hour; to wait in weakness and to walk in power; but always fronting onward toward the light, — always and always facing toward the right.

TALK: "The Polished Stone Will Not Be Left Unused by the Side of the Road," Rev. Paul W. Quillian

PRAYER: By the pastor

HYMN: "Where He Leads Me, I Will Follow"

Chapter XI

SERIES OF SERVICES

(For guidance in the study and use of the program materials in this chapter, see the "Introductory Note" and "Directions for Extra-Class Study" at the beginning of Chapter X.)

I

A series of six services carried through by the members of the Intermediate Department of Trinity M. E. Church, Springfield, Mass., preparatory to and including Easter Sunday. [1]

GRACE CHAPEL — MARCH 4, 1928

THEME: For the next five Sundays before Easter, we are going to take up in our Worship Services a brief study of the life of Jesus

THEME FOR TODAY: — *The Boy Jesus*

PRELUDE

CALL TO WORSHIP (stand and repeat in unison):

Who are you, Jesus? — I am the Light of the World, I am the Water of Life, I am the Good Shepherd. I will see you again and your heart shall rejoice. And your joy no one taketh away from you. These things have I spoken unto you that my joy may be in you, and that your joy may be full. The fruit of the spirit is joy.

[1] Quoted by courtesy of Helen Durgin, Supervisor of Worship in the Intermediate Department.

HYMN: "Tell me the Stories of Jesus"

RESPONSIVE READING: Luke 2:41–52

Leader: And his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not.

People: Supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance; and when they found him not, they returned to Jerusalem, seeking for him.

Leader: And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them and asking them questions; and all that heard him were amazed at his understanding and his answers.

People: And when they saw him they were astonished; and his mother said unto him, "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing."

Leader: And he said unto them,"How is it that ye sought me? Knew ye not that I must be in my Father's house?"

People: They understood not the saying which he spake unto them. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.

Leader: And Jesus advanced in wisdom and stature, and in favor with God and man.

PRAYER by leader (people seated)

PRAYER RESPONSE by choir

OFFERTORY

OFFERTORY RESPONSE (stand and repeat in unison):

"Bless thou the gifts our hands have brought,
Bless thou the work our hearts have planned;
Ours is the faith, the will, the thought,
The rest, O God, is in thy hands."

STORY: "The Boyhood of Jesus" taken from Chapters 33 and 34 of Mary Stuart's book, "Tell Me a True Story"

HYMN: "I Think When I Read that Sweet Story of Old"

BENEDICTION: "O Christ, whose words make dear the fields and hillsides green of Galilee, Lead us thy way, and every day, guide us to know more of thee."

GRACE CHAPEL — MARCH 11, 1928

Theme: THE MASTER WORKMAN

PRELUDE

CALL TO WORSHIP (stand and repeat in unison):

We would live ever in the light,
We would work ever for the right,
We would serve thee with all our might;
Jesus, to thee we come.

HYMN (Tune — "O Beautiful for Spacious Skies" — all remain seated):

1st verse —

O Master-workman of the race,
Thou Man of Galilee,
Who with the eyes of early youth
Eternal things did see,
We thank thee for thy boyhood faith;
That shone thy whole life through;
Did ye not know it is my work,
My Father's work to do?

Leader: "And Jesus advanced in wisdom and stature and in favor with God and man."

HYMN: 2nd verse — (all remain seated)

O Carpenter of Nazareth
Builder of life divine,
Who shapest man to God's own law,
Thyself the fair design,
Build us a tower of Christlike height,
That we the land may view,
And see, like thee, our noblest work
Our Father's work to do.

RESPONSE by leader:

O God, who workest hitherto, working in all we see,
Fain would we be and bear and do, as best it pleaseth thee.
Our skill of hand and strength of limb are not our own but thine;
We link them to the work of him who made all life divine.
Where'er thou sendest, we will go, nor any question ask,
And what thou biddest we will do, whatever be the task.

HYMN: 3rd verse — (all remain seated)

O thou who dost the vision send
And gives to each his task,
And with the task sufficient strength,
Show us thy will, we ask;
Give us a conscience bold and good,
Give us a purpose true,
That it may be our highest joy,
Our Father's work to do.

PRAYER: Give us clean hands, clean words and clean thoughts; help us to stand for the hard right against the easy wrong; save us from habits that harm; teach us to work as hard and play as fair in thy sight alone as if all the world saw; forgive us when we are unkind, and help us to forgive those who are unkind

to us; keep us ready to help others at some cost to ourselves; send us chances to do a little good every day to grow more like Christ. Amen.

LORD'S PRAYER

POEM: "The Nazareth Shop" by Robert McIntyre — found in the volume entitled *My Best Book* in THE MASTER LIBRARY

OFFERTORY

OFFERTORY RESPONSE (stand and repeat in unison):

"Bless thou the gifts our hands have brought,
Bless thou the work our hearts have planned;
Ours is the faith, the will, the thought,
The rest, O God, is in thy hands."

HYMN: "Fairest Lord Jesus"

BENEDICTION: "O Christ whose words make dear the fields and hillsides green of Galilee, lead us thy way, and every day guide us to know more of thee." Amen.

GRACE CHAPEL — MARCH 18, 1928

Theme: THE LOST WORD OF JESUS

PRELUDE

CALL TO WORSHIP (stand and repeat in unison):

Who are you, Jesus? I am the Light of the World, I am the Water of Life, I am the Good Shepherd. I will see you again and your heart shall rejoice. And your joy no one taketh away from you. These things have I spoken unto you that my joy may be in you, and that your joy may be full. The fruit of the spirit is joy.

HYMN: "O Jesus, Prince of Life and Truth"

PRAYER by leader

LORD'S PRAYER

PRAYER RESPONSE by choir

OFFERING

OFFERTORY RESPONSE (stand and repeat in unison):

"Bless thou the gifts our hands have brought,
Bless thou the work our hearts have planned;
Ours is the faith, the will, the thought,
The rest, O God, is in thy hands"

STORY: "In the Waste Paper Baskets of Egypt," source — story taken from the poem by van Dyke entitled "The Toiling of Felix"

HYMN: "Amid the Din of Earthly Strife"

POEM: "The Lost Word of Jesus" — extract from "The Toiling of Felix"

HYMN: "Tell Me the Stories of Jesus" (first verse only)

BENEDICTION: "O Christ whose words made dear the fields and hillsides green of Galilee, lead us thy way, and every day guide us to know more of thee." Amen.

GRACE CHAPEL — MARCH 25, 1928

Theme: THE DIVINE TEACHER

PRELUDE

CALL TO WORSHIP (stand and repeat in unison):

Bless them that curse you;
Do good to them that hate you;
And pray for them that despitefully use you, and persecute you.
Be ye therefore perfect, even as your Heavenly Father is perfect.

HYMN: "Saviour, Teach Me, Day by Day"

RESPONSIVE READING:

Leader: Once walked on Galilee's shores, a youth, strong Son of God, destined to be the Saviour of the world.

People: At his call, young men gladly turned from their tasks, the fishing boat, the market place, the seat of customs; they heard "Follow Me," and willingly left all and followed him.

Leader: These sent he forth saying: "Go ye into all the world." Inspired by his life, on fire with his spirit, they counted their lives worthless save as devoted to his cause.

People: He said, As the Father hath loved me, so have I loved you: continue ye in my love.

Leader: If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

People: These things have I spoken unto you that my joy might remain in you, and that your joy might be full.

Leader: This is my commandment, that ye love one another, as I have loved you.

People: Greater love hath no man than this, that he lay down his life for his friend.

Leader: These things I command you, that ye love one another.

PRAYER by leader (people seated)

THE LORD'S PRAYER

PRAYER RESPONSE by choir

HYMN: "O Jesus, I Have Promised"

OFFERTORY

OFFERTORY RESPONSE (stand and repeat in unison):

"Bless thou the gifts our hands have brought,
Bless thou the work our hearts have planned;

Ours is the faith, the will, the thought,
The rest, O God, is in thy hands."

STORY: "The Light of the World" — taken from story on page 198 of Mary Stuart's book, "Tell Me a True Story"

HYMN: "O Lord of Life and Love and Power"

BENEDICTION: "O Christ whose words make dear the fields and hillsides green of Galilee, lead us thy way and every day guide us to know more of thee." Amen.

GRACE CHAPEL — APRIL 1, 1928
PALM SUNDAY

Theme: A MARCH OF TRIUMPH

PRELUDE

CALL TO WORSHIP (stand and repeat in unison):

If perfect art is made of perfections, Jesus Christ is the Master Artist, for he has mastered the art of life. What he is, he asks us to become, and all the ages of eternity are not too long for such an adventure. For, no matter how great we grow to be, always Jesus is on ahead; in his face the glory of God.

HYMN: "Galilee, Bright Galilee"

RESPONSIVE READING: (Mark 11:1–11)

Leader: And when they drew nigh unto Jerusalem, Jesus sendeth two of his disciples and saith unto them, "Go your way into the village; and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat: loose him and bring him."

People: "If anyone say unto you, Why do ye this? say ye, the Lord hath need of him; and straightway he will send him back hither." And they went away and found a colt tied

at the door without in the open street; and they loosed him.

Leader: And certain of them that stood there said unto them, "What do ye loosing the colt?" and they said unto them even as Jesus had said; and they let them go. And they brought the colt to Jesus, and cast on him their garments and Jesus sat upon him. And many spread their garments upon the road; and others branches which they had cut from the fields.

People: And they that went before and they that followed, cried, "Hosanna; blessed is he that cometh in the name of the Lord: Blessed is the kingdom that cometh, the kingdom of our Father David: Hosanna in the highest."

Leader: And thus He entered into the gates of Jerusalem.

PRAYER (repeat in unison — remain seated):

Our Father, as on this day we keep the memory of our Redeemer's entry into the city, so grant, O Lord, that now and ever he may triumph in our hearts. Let the King of Grace and Glory enter in, and let us lay ourselves and all we have in full and joyful homage before him, through the same Jesus Christ, our Lord, who taught us to pray —

LORD'S PRAYER

PRAYER RESPONSE by choir

SOLO

OFFERTORY

OFFERTORY RESPONSE:

"Bless thou the gifts our hands have brought,
Bless thou the work our hearts have planned;
Ours is the faith, the will, the thought,
The rest, O God, is in thy hands."

STORY: "The Golden Gate," a short story by William Lyon Phelps

HYMN: "Hosanna, Loud Hosanna"

BENEDICTION: "O Christ whose words make dear the fields and hillsides green of Galilee, lead us thy way, and every day guide us to know more of thee." Amen.

EASTER SUNDAY — APRIL 8, 1928

Theme: A MESSAGE OF LIFE

PRELUDE

CALL TO WORSHIP:

Earth her joy confesses, clothing her for spring,
All good gifts returned with her returning King:
Bloom in every meadow, leaves on every bough,
Speak his sorrow ended, hail his triumph now.

HYMN: "Ring Happy Bells of Easter Time"

CREED (stand and repeat in unison):

I believe in the wonder of the out of doors; in the inspiration of the stars; I believe in the growth of the hills; in the silence of the night; and in the music of the birds and trees;

I believe that my body was made for action, that my mind was made for thinking, and that my heart was made for loving.

RESPONSIVE READING:

Leader: Mary was standing without at the tomb weeping: as she wept she looked into the tomb; and she beheld two angels in white sitting one at the head and one at the foot, where the body of Jesus had lain.

People: And they said unto her, "Woman why weepest thou?" She saith unto them, "Be-

cause they have taken away my Lord, and I know not where they have laid him."

Leader: When she had thus said she turned herself back, and beheld Jesus standing, and she knew not that it was Jesus. Jesus said unto her, "Mary." She turned herself and said to him, "Teacher."

Prayer: We thank Thee for the beauty of the world; for the harmony and music of thy great out of doors; for the strength and vision of the hills; for the challenge of the imperfect; for the joy of living and growing. Help us to set ourselves in tune with all thy creation.

PRAYER RESPONSE by choir

ANTHEM: "Christ the Lord is Risen Today"

OFFERTORY

OFFERTORY RESPONSE:

"Bless thou the gifts our hands have brought,
Bless thou the work our hearts have planned;
Ours is the faith, the will, the thought,
The rest, O Lord, is in thy hands."

STORY: "Story Tell Lib"

HYMN: "Sweet and Clear the Birds are Singing"

BENEDICTION: "O Christ whose words made dear the fields and hillsides green of Galilee, lead us thy way, and every day guide us to know more of thee." Amen.

II

A series of four programs for a month's use in Young People's Groups with an age range greater than that of a single department.[1]

[1] Prepared by Harry T. Stock. Reprinted by permission from the *International Journal of Religious Education*, holders of copyright.

General Theme: PATRIOTISM

First Sunday: Appreciation of the Past

INSTRUMENTAL PRELUDE: Medley of national hymns, including: "America," "Battle Hymn of the Republic," "Star Spangled Banner"

THE NATIONAL ANTHEM: first stanza, sung in unison

PRAYER (*by a boy*): This day, our Father, we remember especially thy great goodness in bringing our nation through great trials to its position of high leadership. May we not boast of our attainment. May we rather be humbly grateful to thee for what thou alone hast made possible. Thou hast been our God. Make us truly thy people. Hear us as we pray:

THE LORD'S PRAYER (in unison)

HYMN: "O God, Beneath Thy Guiding Hand"

RESPONSIVE SERVICE:

Boys' Class: Psalm 20:6, 7
Girls' Class: Psalm 34:1–4, 7

Boys' Class: It was Benjamin Franklin who said: "The longer I live, the more convincing proofs I see of the truth, — that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it possible that an empire can rise without His aid? We have been assured, sir, in the sacred writings that, 'Except the Lord build the house, they labor in vain that build it.' I firmly believe this."

Girls' Class: Looking to the future, let us prayerfully dedicate ourselves in the spirit of the great Lincoln: "We here highly resolve that these dead shall not have died in vain, that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth."

WORSHIP THROUGH THE OFFERING. Patriotic music quietly played during the offering. Follow this with a

PRAYER (*by a girl*): By the giving of these small gifts, we acknowledge again, our Father, our great debt to the past and our duty to the future. May we be worthy of all that thou and our forefathers have done for us. We consecrate our spirits anew to the cause of Jesus Christ.

HYMN: "Mine Eyes Have Seen the Glory of the Coming of the Lord." First stanza, while preparations are being made for the

SERVICE OF SALUTE TO THE FLAG: Conducted by a Boy Scout, Girl Reserve, or the president of the department.

PLEDGE OF ALLEGIANCE (in unison): "I pledge allegiance to the flag of the United States of America, and to the republic for which it stands; one nation, indivisible, with liberty and justice for all."

HYMN: "Mine Eyes Have Seen the Glory of the Coming of the Lord," remaining three stanzas.

Second Sunday: Service of the Present

INSTRUMENTAL PRELUDE: Medley of hymns of action, such as: "We March, We March to Victory," "Work for the Night Is Coming," "Rise Up, O Men of God"

HYMN: "God Bless Our Native Land"

SCRIPTURE (*by a boy*): Luke 19:12–26

PRAYER (*by a girl*): Kind Father, again we thank thee for all the blessings which we enjoy. Thou hast given us a great nation, free education, happiness, the satisfaction of our needs, and many luxuries. Thou hast also set for us important duties. Help us to make our nation more Christian than it has ever

been. Grant that we may be valiant and constant in our service of our fellow men. And so shall we please thee. Amen.

HYMN: "Rise Up, O Men of God." (In singing this hymn, the word "youth" may be substituted wherever "men" appears.)

RESPONSIVE SERVICE

First Leader: Our patriotism is not to be judged by the heartiness with which we sing the national anthem. It is not tested by the ease with which we speak praise of the founders of the republic. It is shown, rather, in the way in which we serve the present age.

Second Leader: From love of ease and laziness,

Unison: Deliver us, O Lord.

Third Leader: From selfishness and meanness,

Unison: Deliver us, O Lord.

Fourth Leader: From lack of sympathy and from prejudice,

Unison: Deliver us, O Lord.

Fifth Leader: From a "holier-than-thou" spirit,

Unison: Deliver us, O Lord.

Sixth Leader: From narrow pride and impertinence,

Unison: Deliver us, O Lord.

First Leader: Help us, O God, to love as Jesus loved, to be ready to sacrifice as Jesus sacrificed, to serve our fellow men in the spirit of Jesus Christ.

Unison: We pray it, O Lord.

SPECIAL FEATURE: Invite some one to tell briefly of some need in America today which young people should help to meet, as for instance: a home missionary who will speak of needs in the rural regions or in the crowded cities; a negro who will tell of how we may get rid of race prejudice; the representative of a Scout troop that is doing something to help poor or sick boys.

WORSHIP THROUGH OFFERING: instrumental or vocal number during the offering.

PRAYER OF DEDICATION (*by a boy*): This money we bring for the service of mankind. It is not much. We have not sacrificed much to give it. We pray, our Father, that thou wilt accept it and use it to make lives better and happier. And as the days pass may we grow more thoughtful and more willing to sacrifice money and time and pleasure in order that those less fortunate than ourselves may know that "abundant life" which Jesus came to give mankind. Amen.

HYMN: "Where Cross the Crowded Ways of Life"

CLOSING SENTIMENT (*by a boy*): "All true work is sacred. To make some nook of God's creation a little fruitfuler, better, more worthy of God. To make some human hearts a little wiser, manfuler, happier. It is work for a God. Blessed is he who has found his work; let him ask no other blessedness."

— Thomas Carlyle

(*by a girl*):

"To serve the present age,
My calling to fulfil, —
O may it all my powers engage
To do my Master's will!"

— Charles Wesley

Third Sunday: Building a New Earth

INSTRUMENTAL PRELUDE: Medley of hymns, including the following tunes: Lux Benigna, Jewett, Pax Tecum, Lymington.

Unison: The Doxology

Leader of Boys: And I saw a new heaven and a new earth . . . And I saw the holy city, new Jerusalem, coming down out of heaven from God, . . . And I heard a great voice out of the throne saying, Behold,

the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God . . . Behold, I make all things new. — Rev. 21:1–5

Leader of Girls: Blessed be his glorious name forever; And let the whole earth be filled with his glory. — Ps. 72:19

HYMN: "We've a Story to Tell to the Nations"

RESPONSIVE SERVICE (to be participated in by a number of boys and girls):

Boy: Righteousness and justice are the foundation of thy throne: Lovingkindness and truth go before thy face. — Ps. 89:14

Girl: Lead us not into temptation but deliver us from the evil one. — Matt. 6:13

Prayer by a boy: We pray, our Father, for all persons who are suffering because of the evil which others have committed. We ask forgiveness for our sins. We pray for minds and hearts which will lead us to deal justly and mercifully with all persons. Teach us to be kind in our thoughts as in our actions. Amen.

Girl: Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you. — Eph. 4:31, 32

Boy: Bless them that persecute you; bless, and curse not. — Rom. 12:14

Prayer by a girl: Help us, our Father, who are in such need of forgiveness, to forgive freely and with love, those who have wronged us. Keep war out of our hearts. Keep peace within our homes, our churches, our neighborhoods, our lives. So may we become children of God. Amen.

Boy: The prophets throughout the centuries have

longed for peace. They have looked for the dawning of the day of righteousness and good will.

Girl: Let justice roll down as waters, and righteousness as a mighty stream. — Amos 5:24

Boy: And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into ploughshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more. — Isa. 2:4

Girl: For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. — Isa. 9:6

Boy: Glory to God in the highest, And on earth peace among men in whom he is well pleased. — Luke 2:14

Girl: What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God? — Mic. 6:8

Prayer by a boy: To righteousness we dedicate ourselves as Christian youth. To that forgiveness which seeks the well-being of our fellow men, we consecrate ourselves. We would live peaceably with all people. Make our nation great with righteousness, justice, mercy, and peace. Amen.

GLORIA PATRI (in unison)

OFFERING, during which may be sung as a solo: "Master, No Offering Costly and Sweet"

HYMN: "From Age to Age They Gather" or "These Things Shall Be, A Loftier Race"

Fourth Sunday: The Brotherhood of Man

INSTRUMENTAL PRELUDE: Medley of tunes, including: Austria, Italian Hymn, Russian Hymn, Portuguese Hymn

HYMN: "O Beautiful for Spacious Skies"

First Leader: The God that made the world and all things therein . . . Made of one every nation of men to dwell on all the face of the earth. — Acts 17:24, 26

Second Leader: God asks not "What have you done for your soul?" but "What have you done for the brother souls I gave you?" Wherever a man suffers through the oppression of error, of injustice, or tyranny, there is your brother. A solemn mission is ours: to prove that we are all sons of God and brothers in Him.

Third Leader: Life, then, was given you by God that you might use it for the benefit of humanity. You cannot, even if you would, separate your life from that of humanity; you live in it, by it, for it. Trust in God. Be faithful, and you will conquer.

— Joseph Mazzini

Unison: John 17:18–23

SPECIAL FEATURE: Let two young people be prepared to speak briefly (not more than three minutes each): show that much of the great music has been written by foreigners; point out how many of the great discoveries and inventions were the result of the thinking of people in the Old World; show that the food that we use each day comes from all parts of the world; point out certain duties which we owe to foreign children in America and to the people in mission lands.

WORSHIP THROUGH OFFERING

HYMN: "God the All-Merciful"

PRAYER (*by a young person*): "O God, thou great Redeemer of mankind, our hearts are tender in the thought of Thee, for in all the afflictions of our race Thou hast been afflicted, and in the sufferings of Thy people it was Thy body that was crucified. Thou hast been wounded by our transgressions and bruised by our iniquities, and all our sins are laid at last on Thee. . . . "We pray thee, O God, for the graces of a pure

and holy life that we may no longer add to the dark weight of the world's sin. . . . As we have thirsted with evil passions to the destruction of men, do thou fill us now with hunger and thirst for justice that we may bear glad tidings to the poor and set at liberty all who are in the prison-house of want and sin. . . . Help us in patience to carry forward the eternal cross of thy Christ, counting it joy if we, too, are sown as grains of wheat in the furrows of the world."

— Walter Rauschenbusch

RESPONSE (*by a class of boys*):

We pray it for the sake of Jesus, our Leader.
We resolve it for the peace of the world.
We pledge the eagerness, the daring, and the strength of our youth
To Christ, His church, and our common humanity.
Amen.

THE DOXOLOGY (in unison).

Chapter XII

SERVICES FOR SPECIAL OCCASIONS

(For guidance in the study and use of the program materials in this chapter, see the "Introductory Note" and "Directions for Extra-Class Study" at the beginning of Chapter X.)

I

A Service for the Installation of Officers [1]

(The pastor, or the general superintendent of the Sunday school or the director of religious education, or the adult counselor of the department, should lead this service throughout.)

Opening Sentences:

"Serve the Lord with gladness;
Come before his presence with singing."

Prayer (in unison):

God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy salvation among all nations.
Let the peoples praise thee, O God;
Let all the peoples praise thee.
Oh let the nations be glad and sing for joy;
For thou wilt judge the peoples with equity,
And govern the nations upon earth.

[1] Prepared by Alleen Moon, Secretary of Girls' Work, General Sunday School Board, M. E. Church, South. Quoted by permission from the *International Journal of Religious Education.*

Let the people praise thee, O God;
Let all the peoples praise thee.
The earth hath yielded its increase;
God, even our own God, will bless us.
God will bless us;
And all the ends of the earth shall fear him.
— Psalm 67

HYMN: "Rise up, O Men of God" (or "True-Hearted, Whole-Hearted")

RESPONSIVE READING:

Leader: Let your light shine before men; that they may see your good works and glorify your Father who is in Heaven. — Matt. 5:6

All: Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. — John 15:8

Leader: If any man serve me, let him follow me: and where I am, there shall also my servant be: if any man serve me, him will my Father honor.
— John 12:26

All: For whosoever shall do the will of God, the same is my brother, and my sister, and mother. — Mark 3:35

Leader: He that is faithful in a very little is faithful also in much. — Luke 16:10

All: Ye are my friends, if ye do the things which I command you. — John 15:14

Leader: Go ye therefore and make disciples of all nations . . . teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world.
— Matt. 28:19, 20

All: No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.
— Luke 9:62

Leader:

"One small life in God's great plan,
How futile it seems as the ages roll;

But the pattern is rent where the stitch is lost,
Or marred where the tangled threads have crossed;
And each life that fails of its true intent
Mars the perfect plan that its master meant."

All:

"Carry on! Carry on!
Fight the good fight and true;
Believe in your mission, greet life with a cheer,
There's big work to do, and that's why you are here.
Carry on! Carry on!
Let the world be the better for you;
And at last when you die, let this be your cry;
Carry on, my soul! Carry on!"

— Robert Service

HYMN: "O Master, Let Me Walk with Thee"

(The secretary should read the names and offices of the newly elected officers. As their names are called, the officers should come forward and stand in a semicircle facing the leader, and should so remain till the close of the prayer of consecration.)

Leader: "In this world the one thing supremely worth having is the opportunity, coupled with the capacity, to do well and worthily a piece of work, the doing of which is of vital consequence to the welfare of mankind." — (Theodore Roosevelt.) To the newly elected officers has come this opportunity "supremely worth having." You have been chosen by your fellow workers to lead them in efficient labors for the Kingdom of God.

(*To the newly elected president of the department*)

As the chief officer of this group of young Christians, it is your privilege to inspire your fellow officers and the whole membership of the department with an enthusiasm and zeal. It is your responsibility to so

counsel and guide your co-laborers as to bring about the highest type of cooperation and harmony. You will lead them into ever broadening fields of service and direct their efforts into worthy achievements.

(*To all other newly elected officers*)

You are likewise appointed places of leadership. Into your hands is given the task of building such a program of Christian living and Christian fellowship as will at the same time forward the growth of the Kingdom of God on earth and bring each individual into a realization of his highest and best self.

As leaders it will be your privilege to direct your fellows into vital, meaningful experiences that will both enrich their lives and give them a worthy share in the work for the Master's cause.

Are you ready and willing to accept the privileges and responsibilities that are conferred upon you by these offices to which you have been elected?

Will each of you faithfully "study to show yourselves approved unto God, workmen that need not to be ashamed?"

RESPONSE (by all newly elected officers):

We do accept these privileges and responsibilities. Recognizing the sacredness of the tasks entrusted to us, we pledge ourselves to diligent study and faithful work; we look to God for guidance and strength, and promise to use the talents which are ours to gain yet other talents. We dedicate the best that is in us to the worthy performance of these duties.

Leader: I, therefore, . . . beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love. — Eph. 4:1, 2

All Officers: I count not myself yet to have laid hold: but one thing I do, forgetting the things which are

behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. — Phil. 3:13, 14

Leader: Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide; that whatsoever ye shall ask of the Father in my name, he may give it you. — John 15:16

All Officers: They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint. — Isa. 40:31

PRAYER OF CONSECRATION:

Leader: Holy Father, consecrate them by truth. Thy message is truth. As thou hast sent thy Son into the world, so he has sent these young men and young women to the world. May they be consecrated even also as he consecrated himself for their sakes.

(*Officers will pray in unison thus:*)

We thank thee, most merciful Father, that thou hast granted unto us, thy children, the joy of being coworkers together with thee. Give to us an understanding sympathy that we may know the needs of our fellow men. Grant unto us a fellowship with thee, that we may not only know thy will but be ever constant to do thy will. May we apply our hearts unto wisdom and diligently seek to prepare ourselves through study. We pray that thou wilt guide us in all that we do or say.

We dedicate our time and our talents to this work which thou hast given unto our hands. Make us worthy leaders and true followers of Christ, our Lord. Amen.

(Following the prayer the officers shall turn and face the audience. The chief officer, as spokesman for the newly elected officers, shall speak thus:)

You have asked us to serve you in the capacity of officers. We have but now dedicated ourselves to this task. We can lead only when you follow. The work of the department and our contribution to the growth of the Kingdom will be in direct proportion to your loyal support of your officers.

That we may enter upon our new year of work united in purpose and spirit, will you not join us in rededicating ourselves to our Master and King? I ask all who will renew their vows of allegiance and will pledge their cooperation to stand.

HYMN: "Lead On, O King Eternal!"

BENEDICTION

II

The three following services were planned and conducted by a group of young people who were pursuing a course in the High School Leadership Curriculum at the Geneva Glen Camp Conference. The general theme of the course was "The Science of Leadership," and the programs were built around three of the ideas stressed. Note especially the hymn composed by a member of the group at the opening of the second service. [1]

A SERVICE OF COMMEMORATION

HYMN: "Faith of Our Fathers, Living Still"

SCRIPTURE READING: Acts 7:54–60; John 12:24

POEM: From "The Boy in Armor" (Hagedorn)

[1] We are indebted to Gloria Diener, Editorial Assistant of the *International Journal of Religious Education*, who was the leader of the group, for permission to print these programs.

PRAYER (in unison):

O God, our heavenly Father, we pray that thou wilt cause this service which we have carried out together today to mean much to each of us. We thank thee for these Christian leaders of the past and for the example which their lives have set before us. May we be true followers of thine and be willing to pay the price of Christian leadership. May we never flinch in the face of difficulties but carry on, looking to thee for strength. In Jesus' name. Amen.

PERIOD OF SILENT PRAYER

HYMN (with bowed heads):

Blest be the tie that binds our hearts in Christian love;
The fellowship of kindred minds is like to that above.

A SERVICE OF RECOGNITION

HYMN: "A Leader's Song" (music and words by Virginia Braun)

(1)

In our Quest of Leadership,
In our every deed,
We would ever strive to pattern
After Christ's own lead.

(2)

We would be courageous,
Loving, patient, too,
Be dependent on the Father
Rev'rent in all we do.

(3)

We would ever seek new truth,
Be confident in all;
We would have a definite purpose,
Answer every call.

(4)

We would always loyal be,
Have humility,
Be sincere, have a zest for life,
Have creativity.

(5)

We would follow Jesus
On our questing way,
Taking him for our example,
Growing day by day.

SCRIPTURE: John 14:12–18; 17:20–23

POEM

PRAYER (in unison):

Our dear heavenly Father, we thank thee for the example of such lives as we have studied this morning. We thank thee that they had the courage to face temptation without yielding to it, and that they have become great leaders of our own day. We cannot know the price that they have had to pay in order to do thy will. But we would enter in with them in the great task of Christian leadership.

Our Father, we pray that we may so live that others looking to us may see thee and honor thee. Help us to radiate the Christ spirit by living day by day as thou hast taught us.

We ask for the abiding companionship of our Master for these leaders and for ourselves, "that as members of a great company of thy servants and friends we may go forth hand in hand to win the world for thee." In Christ's name. Amen.

SENTENCE PRAYERS

HYMN: "O Master, Let Me Walk with Thee"

BENEDICTION

A SERVICE OF CONSECRATION

CALL TO WORSHIP:

Lift up your hearts
WE LIFT THEM UP UNTO THE LORD
O Lord, open thou our eyes
THAT WE MAY BEHOLD WONDROUS THINGS OUT OF THY LAW.
O Lord, open thou our lips
AND OUR MOUTH SHALL SHOW FORTH THY PRAISE.
Praise ye the Lord
THE LORD'S NAME BE PRAISED.

PRAYER

HYMN: "Lord, Speak to Me, that I May Speak"

SCRIPTURE

POEM: "Where Cross the Crowded Ways"

HYMN: "Jesus Calls Us O'er the Tumult"

MEDITATION (directed by the leader)

REPORT: "A Christian Leader's Code"

Because I wish to be a Christian Leader I will pledge myself to the following code:
I will have:
Courage, creativity, cooperation, and cheerfulness
Health, honesty and humility
Reverence, and reliability
Idealism, and imagination
Self-confidence, strength, self-control, and self-respect
Thoughtfulness, thoroughness, tirelessness, and tactfulness
In all I do — dependability and good judgment
Always generosity and wisdom
Never-failing forgiveness and be always God-willed
Love, loyalty and love for beauty
Everlasting obedience and open-mindedness
Always kindness
Duty, dignity and discipline
Eternal joyousness
Ready confidence in God and my fellow man
Self-reliance, scholarship, sincerity and spirituality
Helpful courtesy
In all guidance by God
Poise, purposefulness, penitence, patience, purity.
This I will strive to be with our Master's guidance.

SIGNING OF CODE during singing:

"Just as I am, young, strong, and free,
To be the best that I can be.

For truth, and righteousness, and thee,
Lord of my life, I come, I come."

TALK by the Leader: "Accepting the Challenge"
PRAYER
CONSECRATION HYMN: "O Jesus, I Have Promised"
BENEDICTION

III

LENTEN PROGRAMS BASED ON PICTURES AND MUSIC[1]

NOTE: The plan was to use as subjects for the worship period of the Intermediate, Senior and Young People's Departments of the church school a series of pictures representing "Christ in Art." "It is through the medium of great paintings that Christ can be made more realistic and his life so illuminated that the eternal truths for which he stood will be of greater significance to us."

At the front of the room a large copy of the painting was standing on an easel. Small copies of the picture were given out at the close of the period as pupils left the room.

The talk included a very short sketch of the artist's life, an interpretation of the painting, and an application to right living, drawn from the picture.

REFERENCES:

Gospel in Art — Albert Edward Bailey
Pictures Every Child Should Know — Bacon
Masterpieces in Art — Casey
Brown Picture Company — Beverly, Mass.
W. A. Wilde, 120 Boylston St., Boston, Mass.

[1] These summaries of Lenten Programs in Central Congregational Church, Fall River, Massachusetts, are quoted by the kindness of Bernice J. Richmond, Director of Religious Education.

PROGRAMS — 1927

March 6 — Picture: "Sistine Madonna" by Raphael
Scripture: Luke 2:25–39
Christmas hymns
Talk:
Life of artist
Incidents about the picture
Interpretation of the picture

March 13 — Picture: "Head of Christ at Twelve" by Hofmann
Scripture: Luke 2:41–49
Hymns: "Dare to be Brave" and "O Master Workman of the Race"
Talk:
Life of artist
Interpretation of picture
Story: "It Did Not Fit" by Margaret Eggleston Owen

March 20 — Picture: "Christ and the Fishermen" by Zimmerman
Scripture: Matt. 4:18–22; Mark 1:16–20
Hymn: "Jesus Calls Us"
Talk:
Life of artist and interpretation of picture
Choice of two poems:
"Obedience" by George MacDonald
"Come, Share the Road with Me" by Oxenham, from *Gentlemen — The King!*

March 27 — Picture: "Hope of the World" Copping
Scripture: Matt. 18:1–4 or Mark 10:13–16
Hymn: "Tell Me the Story of Jesus"
Story: "How the Artist Forgot the Four Colors" from *The Pilgrim Elementary Teacher*, June 1923

Talk based on "They Love Him Too" obtained from Missionary Education Movement, N. Y.
Poems: "All Homely Things," (Oxenham) from *Gentlemen — The King!*
"In Christ there is no East or West"

April 3 — Picture: "The Last Supper" by Leonardo Da Vinci
Scripture: Matt. 26:17–30
Hymns: "Break thou the Bread of Life"
"Jesus, thou Joy of Loving Hearts"
Talk: Life of artist and interpretation of picture
Incidents about the picture
Closing poem: "The Spread Table" (Oxenham) from *Gentlemen — The King!*

April 10 — Picture: "Jesus in Gethsemane" by Hofmann
Scripture: Luke 26:36–47
Hymn: "In the Hour of Trial"
Story in *Pilgrim Elementary Teacher*, page 203, May 1926
Interpretation of the picture
Poem: "Into the Woods My Master Went," Sidney Lanier

April 17 — Easter Sunday
Closed with a dramatization, "The Triumph of Love" by Margaret Slattery

PROGRAMS — 1928

The programs were varied in 1928 by the use of music programs. One particular hymn was stressed throughout the series — "Just as I Am, Thine Own to Be." Pictures of musicians and of paintings were given out.

February 26 — Musician: Beethoven
Hymn: "Just as I Am"
Life of Beethoven including an interpretation of "The Fifth Symphony"
Piano selection: "Movement from the Fifth Symphony"

March 4 — Picture: "Kiss of Betrayal" Geiger
Scripture: Matt. 26:47–56
Interpretation of picture
Story of "Love Your Enemies" taken from *Twelve Tests of Character* by Harry Emerson Fosdick

March 11 — Musician: Bach
Life of composer
Piano and violin selection: "Ave Maria" (Bach-Gounod)

March 18 — Picture: "Christ before Pilate" Munkacsy
Scripture: Luke 23:1–25; closing verses of Mark 15:18–20
Interpretation of picture, emphasizing loyalty to a cause
Story of the forty saints in the Catholic calendar

March 25 — Musician: Handel; "The Messiah"
Life of composer and story of "The Messiah"
Records played on the victrola from "The Messiah," all rising during the rendering of "Hallelujah Chorus"

April 1 — Picture: "Holy Women at the Tomb" by Ender
Scripture: Mark 16:1–11
Easter hymns
Interpretation of picture

Poems used at beginning and end:
"Risen"
"What is Christ to Us?" from Oxenham's *Gentlemen — The King!*

April 8 — Easter Sunday
Closed with a pageant "Her Easter Choice" by Margaret Slattery

IV

THE LORD'S PRAYER [1]

PRELUDE

CALL TO WORSHIP: The Lord is in his holy temple; let all the earth keep silence before him. O worship the Lord in the beauty of holiness. Let the whole earth stand in awe of him.

CHORAL INVOCATION:

"Spirit of God, descend upon my heart;
Wean it from earth, through all its pulses move;
Stoop to my weakness, mighty as thou art,
And make me love thee as I ought to love."

Leader: In praying use not vain repetitions as the Gentiles do, for they think they shall be heard for their much speaking. After this manner, therefore, pray ye:

OUR FATHER WHO ART IN HEAVEN, HALLOWED BE THY NAME.

Response: I will bless thy name forever and ever,
Every day will I bless thee, and I will praise thy name forever and ever.

[1] Furnished by Mrs. Josephine D. Price, Denver, Colorado. This service was one held in the Phyllis Wheatley Branch of the Y. W. C. A.

Oh magnify Jehovah with me
And let us exalt his name together
Holy and reverent is his name
His praise endureth forever.

MUSIC

Leader: THY KINGDOM COME, THY WILL BE DONE, ON EARTH AS IT IS IN HEAVEN.

Response: The Kingdom of God is righteousness and peace and joy in the Holy Spirit. And the work of righteousness shall be peace, and the effect of righteousness, quietness and confidence forever. Write the vision and make it plain upon tablets, that he may run that readeth it. For the vision is yet for an appointed time, and it hasteth toward the end and shall not lie. Though it tarry, wait for it, because it will surely come. For the Kingdom of God is not in word but in power. Seek ye therefore his Kingdom and his righteousness.

MUSIC

Leader: GIVE US THIS DAY OUR DAILY BREAD.

Response: Every good gift and every perfect gift is from above, coming down from the Father of Lights with whom can be no variation neither shadow that is cast in turning. He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things.

MEDITATION: The Gift of Music

"The God who said, 'Let there be light,' said also, 'Let there be music.'" . . . Rev. M. W. Clair, Jr.

MUSIC

Leader: AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THOSE WHO TRESPASS AGAINST US.

Response: If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our

sins, He is faithful and just to forgive our sins and to cleanse us from all unrighteousness.

PRAYER HYMN: "Father, hear thy children's call" (verses 1, 2, 5, page 55, Association Hymnal)

Leader: Turn ye unto me, saith Jehovah, turn ye unto me with all your hearts. I, even I, am he that blotteth out thy transgressions. I will not remember thy sins. Even so reckon ye yourselves to be dead unto sin, but alive unto God in Christ Jesus.

Response: "After the sowing cometh the reaping,
After the harvest cometh the song,
After our praying cometh God's answer,
Though to the heart it seemeth so long.
Oh, for a faith more simple and trusting,
Oh, for a heart completely at rest.
Heavenly Father, hear our petition,
Grant us, we pray thee, whatever is best."

Leader: AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL.

Response: The Lord knoweth how to deliver you out of temptation. There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it. Nay, in all those things, we are more than conquerors through him that loved us.

MUSIC

Leader: FOR THINE IS THE KINGDOM AND THE POWER AND THE GLORY FOREVER. AMEN

MUSIC

THE LORD'S PRAYER (in unison)

CHORAL AMEN

V

The two program descriptions below show the possibilities of out-of-door services which are simple and yet effective. The first portrays a half-hour vesper service at "The Tryst" on the shore of Lake Winnipesaukee, New Hampshire, held in connection with the International Leadership School. The second describes the vesper service of a party of eight members of the school who reached the top of beautiful Mt. Chocorua, near Winnipesaukee, at six o'clock in the evening.

1. This vesper service took place under conditions which greatly increased its effectiveness. Instead of holding the service at the usual place, the suggestion was made that it be held at "The Tryst," a small clearing in the woods on the lake shore facing the setting sun. Traditional use of this beautiful spot has established the custom of silence when entering the trail leading to "The Tryst" and maintaining it until out of the woods on the return trip. Since neither leader nor participants had thought of going to this unique spot, the decision to use it, made but a few minutes beforehand, added to the spirit of expectancy.

The informal service began with the singing, without announcement, of such vesper hymns as *Day is Dying in the West* and *Now the Day is Over*. Then followed hymns which prepared the way for the evening thought; such as *For the Beauty of the Earth*, *There's a Wideness in God's Mercy*, *This is My Father's World* and *Lord, Speak to Me that I May Speak*.

The leader then arose and announced that the scripture would not be taken from the Bible but from God's revelation of himself in the surrounding country, as it had made its impression upon those who had lived in the midst of its lakes and mountains. His thought was not to center the worshipers' attention upon the

beauty of nature but upon the effect produced in the lives of great Christian leaders. For eight or ten minutes he told incidents which illustrated this. He mentioned the home of Kate Douglas Wiggin to the east; the original *House by the Side of the Road* some miles to the south; the towns where churches had been held by the authors of *What and Where is God?* and *He Leadeth Me, O Blessed Thought;* the state highway named in honor of Daniel Webster; the "Old Man of the Mountain," Hawthorne's inspiration for *The Great Stone Face;* and the towering Ossipee Mountains to the north, the country which was beloved of Whittier and which formed the background of his thinking as he wrote *We May Not Climb the Heavenly Steeps* and *Dear Lord and Father of Mankind.* At this point the leader stopped and the worshipers sang these two hymns of Whittier and *He Leadeth Me.*

Then, in a three- or four-minute talk, the leader contrasted the comparative values for Christian service of the ten-square-mile estate on the opposite mountain side, owned and used by one man, and of the much smaller property of the School which trains hundreds each year for useful leadership.

The conclusion of the service was the singing of *I Would Be True* as a prayer of resolution, and each participant walked in silent meditation through the wooded path to the dormitories.

2. The mountain-top service was even less formal than that described above. The party included two adults of middle age, two somewhat younger, three young people and a boy of twelve. After supper the leader called attention to the beauty of the scene, which took in a score of mountain peaks and twenty-five lakes, and suggested that appropriate hymns be sung. A number were used; such as, *O Beautiful for Spacious Skies, We May Not Climb the Heavenly Steeps, Abide with Me, This is My Father's World, Fairest Lord Jesus,* etc. Then the leader suggested that the members of

the party give quotations which seemed appropriate to the occasion. In addition to familiar Bible passages, hymns were mentioned and such poems as *O Great, Wide, Wonderful, Beautiful World* and *The Search for God.* The leader concluded this period with the following poem. The last stanza was repeated as a prayer, during which the worshipers were asked, not to close their eyes, but to look out on the inspiring scene before them.

THE SCHOOL OF MOUNTAIN AND LAKE

There are schools of wood and brick and stone,
The best that men can build;
There are schools with books and maps and desks,
With eager pupils filled;
There are schools whose teachers are noble souls,
Who teach for teaching's sake;
But the greatest school man e'er has known,
Was the school of mountain and lake.

No costly building reared of men
Was the home of this wonderful school;
The books and maps were nature's own,
The lakes and mountains cool.
Where God revealed his love for men
In the beauty of plain and sea,
There wrought the Master of love and life
That mankind might be free.

No great schoolmaster ever taught
The truths of life so clearly;
No more effective leader of men
Than He who loved them dearly.
On mountain side or by the lake,
On heated plain or village street,
Where'er this Teacher found a need,
He rendered service meet.

The pupils in this school of love,
Who came at the Master's call,
Were humble folk but yearned to know
The will of God for all.
Three years they traveled side by side
With their Friend and Elder Brother,
Learning the lessons He had to teach
That men might love each other.

Not in sages' books were these lessons found,
Nor yet in His spoken word;
But the Incarnate God, the Servant Christ,
They saw rather than heard.
And as they fellowshiped with Him,
And shared in service splendid,
There came to them the truth, the way
To live as God intended.

Then by and by He sent them forth
To follow in His train,
And further learn the deeper truth
That the price of serving is pain.
Thus learning by loving they went their way,
Crossing the highway and plain,
Lifting the hearts of men to God,
Finding in love their gain.

* * * * *

Oh, let me teach the truth of life
In the most effective way;
And let me live the life I teach
In the presence of God each day.
Oh, let me learn as did the twelve
To teach for mankind's sake;
And let me learn as well as they
In the school of mountain and lake.

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